This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

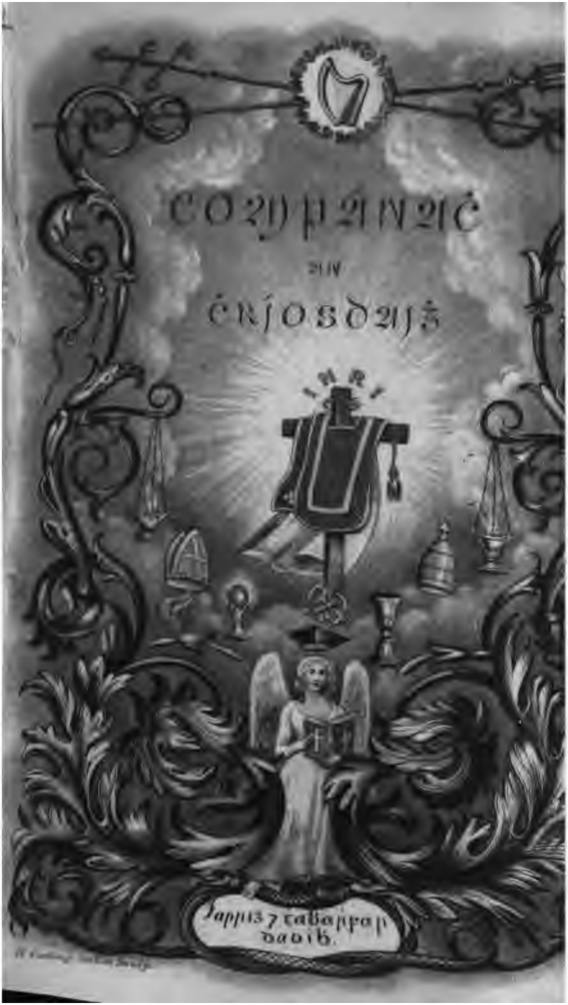
[illegible]

[illegible]

[illegible]

(Furlong

7


COMPÁNAĊ
AN
ĊRÍOSDAIĠ
INRI
Iarris 7 tabarfar
daoib.

COMPÁNAĊ AN ĊRÍOSDAIĠ;

NO

TIOMSÚĠ̄

D' URNAÍĠIḂ CRÁIḂṪEAĊA,

OIREAṀNAĊ ĊUM GAĊ DUALGAIS

DO ḂAINAS LE CREIDEAṀ,

DO ĊOṀLÍONAḊ.

LE IONATAN FURLONG, SAGART CATOILICE.

"IARRIĠ AGUS TAḂARFAR ḊAOIḂ."—MAT. C. VII. R. 7.

DUBLIN:
PUBLISHED BY TEGG & CO., LOWER ABBEY-ST.;
LONDON: C. DOLMAN, NEW BOND-STREET.
1844.

Price Five Shillings.

PUBLIC LIBRARY
373839
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
R 1906 L

D' ÍOSA CRÍOSD,

TOIRḂEARṪAR AN BEAGṠAOṪAR SO;

ÓIR IS EISEAN

MAC COṠUBSTAINTEAĊ AN AṪAR ṠIORRUIĠ,

SLÁNUIĠṪÓIR AN DOṀAIN,

TEASĠRÁḊUIĠṪÓIR NA N-ANAM DAONA,

AGUS CEAÑ DOḞEICSINTE NA H-EAGLUISE CATOILICE:

DÉANTAR AN OFRÁIL SO DÓSAN,

LE NA ṠEIRḂÍSEAĊ ḞEACÚIL,

IONATAN FURLONG.

S SCRIBERS' NAMES.

	Copies.
† Most Rev. Dr. Crolly	4
† Most Rev. Dr. M'Hale	20
† Most Rev. Dr. Murray	4
† Right Rev. Dr. Blake	4
† Right Rev. Dr. Brown	4
† Right Rev. Dr. Browne	4
† Right Rev. Dr. Burke	12
† Right Rev. Dr. Clancy	4
† Right Rev. Dr. Coen	4
† Right Rev. Dr. Crotty	6
† Right Rev. Dr. Egan	4
† Right Rev. Dr. Feeny	4
† Right Rev. Dr. Foran	4
† Right Rev. Dr. French	4
† Right Rev. Dr. Griffiths	1
† Right Rev. Dr. Kennedy	6
† Right Rev. Dr. M'Gettigan	4
† Right Rev. Dr. M'Nally	4
† Right Rev. Dr. M'Nicolas	6
† Right Rev. Dr. Morris	4
† Right Rev. Dr. Murphy	4
† Right Rev. Dr. Ryan	4
Very Rev. Mr. Montague, President, &c., Maynooth	1
Very Rev. Dean Bourke	4
Very Rev. Dean Coll	4
Very Rev. B. Costello	4
Very Rev. Dean Durkan	2
Very Rev. John Kenny	8
Very Rev. Dr. Kirwan	6
Very Rev. Martin Loftus, D.D.	4
Very Rev. Dean Lyons	8
Very Rev. Dr. Magee	4
Very Rev. J. Malone	4
Very Rev. Theobald Mathew	20
Very Rev. M. Neagle	2

	Copies.
Very Rev. L. O'Donnell	2
Very Rev. P. O'Farrell	4
Very Rev. M. O'Fay, D.D.	4
Very Rev. B. O'Kane, Ballymote	4
Very Rev. Archdeacon O'Keeffe	4
Very Rev. Dean O'Shaughnessy	2
Very Rev. A. Quin, Kilfenora	8
Very Rev. Mr. Rolfe	4
Very Rev. John Sheehan	4
Very Rev. D. Vaughan	4
Rev. E. P. Barry, P.P.	4
Rev. T. Breen	4
Rev. M. Brown, P.P., Balla	4
Rev. J. Brownbill	4
Rev. P. Butler, Bermondsey	6
Rev. William Cullinan, President of St. Jarlath College	4
Rev. James Caffee, P.P. Liscannon	2
Rev. N. Callan, D.D., Maynooth	1
Rev. Arch. Chisholm, Fort-William, Inverness-shire	10
Rev. C. Coles, Woolwich	4
Rev. B. Costello, P.P., &c.	4
Rev. E. Connery, P.P. Fedamore	2
Rev. D. J. Cullinan, P.P.	2
Rev. M. Cummin	4
Rev. P. D'Arcy. St. Michael's, Limerick	5
Rev. J. Dickson, Maynooth	1
Rev. M. Dinon, C.C.	2
Rev. R. Dore, O.S.A.	4
Rev. M. Duggan, P.P., Caragaholt	4
Rev. Bernard Durcan, P.P., &c.	4
Rev. J. Dundon, O.S.A.	4
Rev. J. Fahy, P.P.	2
Rev. P. Fennelly, P.P., &c.	4
Rev. M. Fitzgibbon, P.P., Parteen	4
Rev. P. Fitzmaurice, P.P., Clifden	4
Rev. T. Furlong, Professor, &c., Maynooth	4
Rev. Dean Gafney, Maynooth	1
Rev. R. Gibbons, P.P., Castlebar	4
Rev. Mr. Gill, P.P., Oranmore	4

	Copies.
eoghegan, P.P.	2
unn, Dean, Maynooth	4
miah Halpin, P.P.	2
arrington	4
Hart, P.P., &c.	4
Hastings, C.C.	2
ealy, P.P., &c.	4
enry, P.P., &c.	4
. Hodson	4
Horgan, M.R.I.A.	4
elly, P.P.	4
enny, Outerard	2
Lee, Maynooth	1
oftus, Tuam	4
ong, St. Patrick's, London	4
iel Lynch, P.P., Fairy Hill	2
M'Carffry, P.P., Kiltulla	4
M'Mahon, P.P., Doonas	4
M'Manus, P.P., &c.	3
M'Murray, C.C., Belmullet	2
Malone, P.P., Cratloe	2
Moore, Virginia-street, London	4
Mullanny, P.P., &c.	2
Nally, P.P., &c.	4
Neagle, P.P. Co. Limerick	4
North, Greenwich	4
rty O'Brien, P.P.	4
O'Callaghan, P.P.	4
O'Connor, P.P., &c.	4
O'Gorman, P.P. Clare	3
O'Grady, P.P., &c.	4
O'Mailly, P.P., &c.	4
O'Neil, St. John's Wood, London	4
O'Reiley, Cootehill, County Cavan	6
O'Reilly, D.D., Maynooth	4
O'Reilly, P.P. Diocese Kilmore	4
P. Powell, C.C.	2
Quin, P.P., &c.	2
uinlavan	4

	Copies.
Rev. R. Raughan, P.P., Kildysart	4
Rev. Ronald Rankin, Maidert, Inverness-shire	6
Rev. T. J. Reardon, Spanish-place, London	4
Rev. L. Rhenahan, Vice-President, Maynooth	1
Rev. C. Russell, Professor, &c., Maynooth	4
Rev. Myles Sheridan	4
Rev. E. Talant, P.P.	4
Rev. E. Tamplin	4
Rev. S. Walsh, P.P., Currafin	4
Battersby, Mr. W. J.	6
Bellew, Sir M. D.	2
Blake, M. Esq. M.P.	4
Borough, R. Esq. J.P., Kilrush	4
Boyse, John, Esq., Limerick	4
Brereton, Mr. R. W.	2
Bridgeman, H. Esq. M.P.	4
Bridgman, Lady De Burgh	4
Browne, R. D. Esq. M.P.	4
Burton, H. J. Esq., Caragaholt	4
Butler, Alderman, Dublin	2
Carrig, John, Esq. Ennis	4
Christian Schools	8
Clanricarde, Lady	2
Collpoys, Anthony, Esq., Ballycar	2
Comerford, Henry, Esq., Ballycale, Kilfenora	2
Coyne, Mr. John, Cook-street, Dublin	25
Creagh, Mrs., Landscape	4
Cullinan, Michael, Esq., Solicitor	4
De Basterat, Mrs., New Quay	4
De Burgh, Sir R.	2
Devitt, J. Esq. Barrister	4
Fitzgerald, Sir William, County Clare	8
Fitzgerald, F. C. Esq.	2
Foley, William, Esq. M.D.	4
Frasier, James, Esq. M.D.	2
French, Hon. Martin	4
Galway, Mrs. Doon	4
Guillamore, Lord	4
Hacket, Edward, Esq. Cork	4

	Copies.
Hannon, Mr. Joseph, Limerick	2
Hardiman, James, Esq.	4
Harvey, James, Esq. Limerick	2
Hickman, H. Esq. Finloe	4
Howley, E. Esq. Belleek	4
Howley, E. Jun., Esq.	2
Howley, Thomas, Esq	2
Howly, William, Esq. J. P. & D. L., Limerick	4
Innis, Charles, Esq., Euston Square, London	4
Jago, J. Esq. Barrister	2
Lovat, Lord	4
Lover, S. Esq.	4
Lyons, Francis, Esq. Cork	2
Lyons, Thomas, Esq. Cork	2
M'Ardell, Philip, Esq. Limerick	2
M'Donnell, J. Esq. New Hall, Ennis	4
M'Donnell, Mr. William, Doonass, County Clare	5
M'Mahon, Coppinger, Esq.	4
M'Mahon, J. Esq. Firgrove	4
M'Namara, Mr. J., Limerick	2
M'Namara, Mr. M., Ennis	4
M'Namara, William N. Esq. M.P.	4
Martin, M. Esq. Ballinahinch, County Galway	4
Mathews, C. Esq. Cork	2
Maypother, Mrs.	4
Moore, T. Esq. Sloperton	4
Murphy, Mrs. Jeremiah, Cork	4
Murphy, Daniel, Esq. Cork	4
Murphy, J. S. Esq. Cork	4
O'Brien, C. Esq. M.P.	4
O'Brien, John, Esq. M.P.	4
O'Brien, William Smyth, Esq. M.P.	4
O'Brien, Sir Lucius, Bart.	4
O'Brien, W. Esq.	4
O'Brien, Mrs., Carnella	4
O'Callaghan, G. Esq.	2
O'Connell, Right Hon. Daniel, Lord Mayor of Dublin, *M.P., &c. &c.*	6
O'Gorman, N. P. Esq.	6

	Copies.
O'Connell, M. Esq. M.P.	6
O'Connell, M. J. Esq. M.P.	4
O'Connell, G. J. Esq.	2
O'Connell, C. Esq.	4
O'Connell, John, Esq.	4
O'Grady, C. Esq. M.D.	4
O'Grady, D. Esq. J. P.	4
O'Loghlen, Right Hon. Sir M.	6
O'Loghlen, Hugh, Esq., High Sheriff	4
O'Mally, Michael, Esq.	2
Owens, Mr. H., Mallow-street, Limerick	4
Patterson, J. W. Esq., Kilrush	2
Patzker, Edward, Esq., Prussian Consul	4
Reddington, Mrs.	2
Roche, William, Esq. M.P.	4
Rockford, J. Esq.	2
Rovigo, His Grace the Duke of	4
Russell, Captain John Creagh	4
Scott, J. B. Esq., J.P.	4
Shannon, Pierce, Esq., Mayor of Limerick	4
Shannon, Patrick, Esq., Limerick	4
Sheehan, Mr. John, Tandaree, County Clare	4
Sherlock, Robert, Esq., Sligo	4
Singleton, Hugh, Esq.	2
Stackpool, R. T. Esq.	2
Staunton, M. Esq.	4
Studdard, Charles, Esq. Newmarket	4
Studdard, Thomas, Esq.	4
Studdard, William, Esq.	2
Talbot, Mr. M.	4
Taylor, Captain Meadows, Neyzam Army	4
Tucker, Mr., Kensington	4
Unthank, Mr. John, Limerick	2
Ursuline Convent, Galway	8
Vandeleur, C. M. Esq., J.P.	4
Walker, C. Esq.	4

&c. &c. &c.

LYONSPORT, 18*th May*, 1841.

REV. AND DEAR SIR,

I have perused your Prayer-book, entitled "THE CHRISTIAN'S COMPANION," with great interest, and I beg to say I consider it highly calculated to promote the religion and piety of the people, and an invaluable addition to our stock of Irish literature. The language is select and classical, yet sufficiently familiar to be understood *in every part of Ireland.* The Orations for the Sundays throughout the year, which you have adopted from the Liturgy, are well translated, and add considerably to the value of the original work. On the whole, it is an admirable performance, and cannot fail to prove an acceptable acquisition to every lover of the Iberno-Celtic. I scarcely need add, that I heartily wish success to your pious and patriotic undertaking.

I have the honor to be, Rev. and dear Sir,

Your faithful servant,

J. P. LYONS, D.D.,
R.C. Dean of Killala, and
P.P. of Kilmore, Erris.

Rev. JONATHAN FURLONG,
&c. &c., Kilrush.

BLARNEY, 20*th September*, 1841.

REV. SIR,

I have read your Prayer-book, entitled "THE CHRISTIAN'S COMPANION," and I feel great pleasure in adding my approbation of that work to those you have already received. As a religious work it is indeed valuable, for the promotion of the knowledge and of the love of God amongst the Irish people. As a literary production it does you considerable credit. The language is smooth and accurate, and easily understood by all who have an acquaintance with the Irish dialect. Though, generally speaking, it is a translation of our ordinary forms of prayer, yet the Iberno-Celtic idiom is as well preserved as if the original ideas were first expressed through that medium. Such a work was long and sadly wanted, and I take leave to express my most ardent hope, that, appearing as it does, even now at the eleventh hour, you shall still meet that support which your piety, your acquirements, and your public spirit so deservedly entitle you to.

I have the honor to remain, your's truly,

M. HORGAN, P.P.
M.R.I.A.

REV. JONATHAN FURLONG,
&c &c., Kilrush.

CONTENTS.

PAGE.
The Holydays of the Year 17
The Fastdays of the Year 18
The Days of Abstinence 18
The Christian Doctrine 19
Grace before and after Meat 25
A Prayer on waking by Night 25
Instructions for the Morning 25
Short Prayers on rising from Bed, Dressing, &c... 26
Morning Prayers:
The "Veni Sancte Spiritus," translated from the Latin 27
An Act of Adoration and Thanksgiving 28
A Petition for God's blessing upon our labour and actions 28
The Lord's Prayer 29
The Angelical Salutation 29
The Apostles' Creed 30
The Litany of Jesus 30
The "Angelus Domini," 34
The Prayer "Actiones Nostras," translated from the Latin 35
The Testament of the Soul 36

An excellent form of Prayer, and, though very short, *containing Acts of* Resignation, Contrition, Faith, Hope, Charity, *Humility, and* Devotion ; and recommended to be said every *day, or according* as time and circumstances will permit.

PAGE.

The Universal Prayer, for all things necessary for Salvation 38

This Prayer is replete with all those holy desires that elevate the soul, and lead to Christian perfection.

A Prayer for the Choice of a state of Life 40

A devout Prayer to our Lord Jesus Christ 41

The Thirty Days' Prayer 42

This Prayer is a devout appeal to our Lord, by virtue of his sacred sufferings, to grant the petitioner's request. It contains a pathetic history of the Passion, and cannot be recited without exciting the most intense devotion. It is beautifully instructive, and is considered so efficacious an address to our blessed Saviour, that many holy persons are of opinion that, by reciting it *daily* for the space of *thirty* days, our Lord usually grants the desired request. It is for this reason called "The Thirty Days' Prayer."

Instructions for Evening Devotion 46

Prayers for Evening: 47

- The "Veni Sancte Spiritus," as in Morning Prayers.
- An Act of Thanksgiving for general benefits and special graces 47
- The Lord's Prayer and the Angelical Satutation, as in Morning Prayers.
- A Prayer to obtain the knowledge of our Sins... 48
- The General Confession, *first part* 48
- Short Examination of Conscience, with an Act of Contrition, and the General Confession, *second part* 49
- The Litany of the Blessed Virgin Mary 49
- The "Angelus Domini," as in Morning Prayers.
- A Prayer to our Guardian Angel 52
- The "Visita Quæsumus," translated from the *Latin* 52

Instructions for hearing Mass 53

PAGE
On Sprinkling the Holy Water...... 54
Pious Sentences from the Psalms on entering the Church.. 55
Acts of Contrition, Faith, Hope, and Charity...... 55
Prayer to be said before Mass........................ 58

This Prayer is indeed truly suited to its holy purpose. It devoutly and accurately express all those Christian desires, which a proper consideration on the various ends of sacrifice suggest. It should never be omitted before Mass, when there is sufficient time to recite it.

Prayers for Mass 61
The Orations for every Sunday throughout the Year, translated from the Missal.................... 77
The Orations for the Holy-days of the Year 95
Instruction pertaining to Repentance and Penance 96
Instruction before Examination of Conscience..... 98
A Prayer before Examination of Conscience....... 98
Another Prayer for the same purpose 100
Other Instructions previous to Examination of Conscience 103

A form of Examination of Conscience:

The arrangement here observed, it is hoped, will afford general satisfaction, some matters having been omitted which it was deemed inexpedient to insert, and several other matters of great importance introduced, which are not at all adverted to in other publications of this kind. The general order is, as usual—

1°. On the Ten Commandments...................... 104
2°. On the Precepts of the Church................... 114
3°. On the Seven deadly Sins......................... 117
Special Instructions on the manner of making a good Confession 119

Prayers before *Confession*:

To God the Father.................................... 121

PAGE
To God the Son........................ 12
To God the Holy Ghost.............................. 12
Other Instructions for Confession..................... 12

Prayers after Confession:

To God the Father.................................. 13
To God the Son 13
To God the Holy Ghost 13
Prayers before Communion............................ 13
A Prayer to the B. V. Mary before Communion... 13
Another Prayer before Communion.................. 14
Instructions for Communion 141
Prayer after Communion 14
An Act of Praise and Adoration after Communion 14
Devout Aspirations after Communion 14
Advice after Communion 14
The Seven Penitential Psalms......................... 15
The Litany of the Saints............................... 16
On the Rosary... 174
The Rosary of the Blessed Virgin Mary, Part I.... 17
The "Salve Regina,"...................................... 18
The Rosary.................................. Part II... 184
.... Part III. 19
Christian Advice to those who are in charge of, or are about Sick Persons.............................. 19
Prayers to be said for the Sick Person, and in his name.. 201
The Litany for the Sick 207
Thé recommendation of a departing Soul to the mercy of God; translated from the Ritual...... 21
Instructions for the Friends of the deceased 22

LAEṪE SAOIRE,

Se sın, laeṫe aır a ḃ-fuıl oıblıogáıd ċın̄te, Aıfrıon̄ d'éısteaċt, agus staonaḋ ó oıbreaċıḃ sgláḃuıḋaċa: íoḋon,

Gaċ Doṁnaċ san m-blıaın.
Lá Nollag.
Lá Tımċıollġearrṫaıḋ ar d-Tíarna.
Lá ċın̄ an dá lá ḋéag.
Lá Ḟéıle Pádruıc.
Lá Teaċtaıreaċta an Aıngıl ċum Ṁuıre.
Dıardaoın Deasġaḃála ar d-Tíarna.
Dıardaoın Ċoırp Ċríst.
Lá Ḟéıle Ṗeadaır ıs Ṗóıl.
Lá Árduıġṫe Ṁuıre.
Lá naoṁ an doṁaın.

LAEṪE TROSGAIḊ,

Se sın, laeṫe aır a ḃ-fuıl oıblıogáıd ċın̄te trosgaḋ do ḋéanaḋ aır aon ṁéıle aṁáın, agus aır ṁıon-ċuıd : íoḋon,

Vıgıl, no lá roıṁ Nollaıg.

Lá roıṁ ḟéıle Ṗeadaır ıs Ṗóıl.

Lá roıṁ ḟéıle Árduıġṫe Ṁuıre.

Lá roıṁ ḟéıle Naoṁ an Doṁaın.

Gaċ uıle lá san g-caraos, aċt aṁáın, na doṁnaıġ.

Gaċ Aoıne, agas Saṫarn san Advent.

Agus Trosgaḋ na ċeıṫre n-amanta na blıana.

LAEṪE TRÉANAIS,

Se sın, laeṫe aır a ḃ-fuıl oıblıogáıd ċın̄te staonaḋ ó ḟeoıl : íoḋon,

Gaċ Aoıne san m-blıaın.

Na laeṫe spécıalta san g-caraos, agus san Advent do ṫoırmeasgas an Eaglaıs do réır rıġalaċa na h-áıte ıona g-coṁnuıġır.

Agas na Vıgılaċa, no laeṫe roıṁ na Saoırıġaċa, aır a ḃ-fuıl oıblıogáıd trosgaḋ do ḋéanaḋ.

AN TEAGUSG CRÍOSDAIĠ.

1°. Nı'l añ aċt aon Dıa aṁáın agus ıs E sın cruṫuıġṫóır Neıṁe agus Talṁan, agus Árd rıġ óscıoñ gaċ uıle nıḋ.

2°. Ta trı Pearsana a n-Dıa, an t-Aṫaır agus an Mac, agas an Spıorad Naoṁ.

3°. Is ón Aṫaır an Mac, agus sın ó n-uıleṡíorruıġeaċt.

4°. Is ón Aṫaır agus ón Mac a néınḟeaċt an Spıorad Naoṁ, agus sın ó n-uıleṡíorruıġeaċt.

5°. Goırṫar aır na trı Pearsanaıḃ dıaḋa a néınḟeaċt, An Tríonóıd ıs naoṁṫa, dóḋealuıġṫe.

6°. Sé an Mac, an dara Pearsa de'n Tríonóıd ıs naoṁṫa, do ġlac colañ ḋaona, le h-oıbrıúġ an Spıoraıd naoıṁ, a m-broıñ na Maıġdıne Muıre; agus do goıraḋ d' aınım aır, Iosa Críost.

7°. Ta ar Slánuıġṫóır Iosa Críost na Ḋıa, agus na Ḋuıne a néınḟeaċt; ta sé na Ḋıa ón t-síorruıġeaċt, agus na Ḋuıne ón am do gaḃaḋ E a m-broıñ na Maıġdıne Muıre.

8°. Ta ḋá nádúır a n-Iosa Críost, íoḋon. *nádúır Dé,* agas nádúır Duıne.

9°. Ta ḋá ṫoil a n-Iosa Críost, íoḋon, toil ḋiaḋa agus toil ḋaona.

10°. Ní'l aċt aon Ṗearsa aṁáin a n-Iosa Críost, íoḋon, Pearsa Ṁic Dé.

11°. Fuair ar ḃ-Fuasgaltóir Iosa Críost bás air an g-crois, ċum siñe do ṡaoraḋ ó ċúṁaċd an Diaḃail, agus ó ċioñta peacaiḋ ar siñsior.

12°. Sé an Diaḃal, Prioñsa na n-aingeal ceañairceaċ do ḋíbir Dia as na flaiṫis, agus a tá ó ṡin na náṁaid ag duine.

13°. Do ċúm Dia air d-tús, Adaṁ agus Éva, an ċéd ḟear, agus an ċéd ḃean; agus do b'iadsan, ar g-céd aṫair agus ar g-céd ṁáṫair: do ċruṫuiġ Dia neaṁċioñtaċ iad, agus do ṡocruiġ se go séanṁar iad a n-gárdín Ṗarraṫais. Do ṫug Dia aon aiṫne aṁáin dóiḃ le coiméad, se sin, gan toraḋ craiñ áiriġṫe d'iṫe: aċt do ċuir an Diaḃal caṫúġ orra, tre ḟormad d'a staid séanṁar; do riñadar neaṁḟómós a naġaid Dé, ag iṫe an toraiḋ ṫoirmisgṫe; dá ḃriġ sin do ḋíbir Dia as Parraṫas iad, agus do ċailladar a ċaradas. Is air an neaṁḟómós so goirṫar, "Peacaḋ an t-sinsir."

DEIṪ N-AIṪEANTA DÉ.

An ċeud. Is Mıse an Tıarna do Ḋıa, ní ḃeıḋ Déṫe bréagaċa agat am láṫaır.

An dara. Ní ṫaḃarfaıḋ tu aınım an Tıarna do Ḋıa go díoṁaoın.

An treas. Cuıṁnıġ lá na Sabóıde do naoṁúġ.

An ceaṫraṁaḋ. Onóruıġ d'aṫaır agus do ṁáṫaır.

An cúıgeaḋ. Ní ḋéanfaıḋ tu marḃaḋ.

An séaṁaḋ. Ní ḋéanfaıḋ tu aḋaltranus.

An seaċtṁaḋ. Ní ḋéanfaıḋ tu goıd.

An t-oċtṁaḋ. Ní ḋéanfaıḋ tu fıanuıse ḃréıge a naġaıḋ do ċóṁarsan.

An naoṁaḋ. Ní ṡan̄tóċaıḋ tu bean do ċóṁarsan.

An deıċṁaḋ. Ní ṡan̄tóċaıḋ tu maoın do ċóṁarsan.

AIṪEANTA NA H-EAGLUISE.

An ċeud. Aıfrıon̄ d'éısdeaċt gaċ doṁnaċ agus lá saoıre fógarṫa.

An dara. Trosgaḋ agus Tréanus do ḋéanaḋ aır laeṫıḃ orduıġṫe.

An treas. Faoısıdın ar b-peacaıḋ do ḋéanaḋ, *an ċuıd ıs lúġa* ḋe. uaır san m-blıaın.

An ceaṫraṁaḋ. Corp naoṁṫa an Tıarna do ġlacaḋ go fıúntaċ um ċáısg, no taoḃ astıġ de'n aımsır ċeapuıġṫe.

An cúıgeaḋ. Cúngnaṁ do ṫaḃaırt ċum ar d-tréaduıġṫe spırıodálta do ċoṫúġ.

An séaṁaḋ. Gan solamonta pósta do ḋéanaḋ san aımsır ċoısgıġṫe, ná aon neaċ do ṗósaḋ taoḃ astıġ de na glúımıḃ gaoıl coısgıġṫe, no an̄ aon t-slıġ ṫoırmısgṫe leıs an Eagluıs, no go foluıġṫeaċ.

NA SEAĊT SACRAMUINTE.

Baısdeaḋ, Cóneartúġ, Eucharıst, (no Corp Ċríst,) Aıṫrıġ, Ola ḋéaġanaċ, Órd beañuıġṫe, agus Pósaḋ.

NA TRI SÚḂAILCIĠ DIAḊA.

Creıdeaṁ, Dóċas, agus Carṫanaċt.

NA C̣EIṪRE SÚBAILCIĠ CARDINÁLTA.

Críonaċd, Ceart, Daıngneaċd, agus Measaraċt.

SEAĊT D-TIOḊLACAIḊ AN SPIORAID NAOIṀ.

Eagna, Tuıgse, Cóṁaırle, Daıngneaċd, *Eolas, Cráıḃṫeaċt,* agus Eagla an Tıarna.

OIBREAĊA SPIORADÁLTA NA TRÓCAIRE.

Oıdeas do ṫaḃaırt don amḃfıosaċ; cóṁaırle do ṫaḃaırt don aṁrasaċ; forḟógraḋ do ṫaḃaırt don ṗeacaċ; sólás do ṫaḃaırt do luċd an dobróın; doċar do ṁaıṫaḋ; buaıreaṁ d'ḟulang go foıġıdeaċ; agus guıḋe aır son na m-beo, agus na marḃ.

OIBREAĊA CORPORḊA NA TRÓCAIRE.

Bıaḋ do ṫaḃaırt don ocraċ, agus deoċ don tartṁar; éadaċ do ċur aır an té ata noċtuıġṫe; aoıḋeaċt do ṫaḃaırt don deoraıḋ; cuaırt aır luċd-éagcruaıs, agas orra so ata a b-príosún; na daoránaıġ d'ḟuasgaılt; agus na maırḃ d'aḋlacaḋ.

NA TRÍ CÓṀAIRLEAĊA SOISGEULDA.

Boċdaıneaċd ṫoılteanaċ, Geanamnuıġeaċd buanṡeasaṁaċ, agus Ómós ıomlán.

NA SEAĊT B-PEACAIḊ MARḂṪAĊA.

Uaḃar, Saınt, Formad, Fearg, Craos, *Drúıs, agus Leısg*.

NA SEAĊT SUḂÁILCIḊ LE NA G-CLAOIḊTAR IAD.

Uṁlaiġeaċt, Féile, Gráḋ na cóṁarsan, Ciuineas, Measaraċd, Geanmnuiġeaċd, agus Dúraċdaċd.

PEACAIḊ A N-AĠAIḊ AN SPIORAID NAOIṀ.

Andócas, éadóċas, cur a n-aġaiḋ na fíriñe foillsiġṫe, formad faoi ṁaiṫ spioradálta ḋuine eile, calcaḋ san b-peacaḋ, agus neaṁaiṫriġ le liñ báis.

NA PEACAIḊ DO SGREADAS AIR ḊIA AG IARRAIḊ DÍOĠALTAIS.

Dúnṁarḃaḋ antoilúil, sodomaċd, leatromaċd air na boċtiḃ, agus luċd oibre do ṁeallaḋ as a d-tuarasdal.

NA MOḊṪA AIR A M-BÉAḊ ÉIÑEAĊ ROIÑṖÁIRTEAĊ A B-PEACAIḊ ḊUINE EILE.

Le cóṁairle, le ordúġ, le aontúġ leis, no le molaḋ peacaiḋ ḋuine eile; le cungnaḋ leis, no air aon ṁoḋ a ḃeiṫ roiñṗáirteaċ añ; gan a *ċosg, agus a ċeilt.*

NA CEIṪRE NEIṪE DÉIĠEANAĊA ATA IONĊUIṀNIĠṪE.

Bás, Breiṫeaṁnas, Ifrioñ, agus Flaṫaṁnas.

ALTÚĠ ROIṀ ḂIAḊ.

Beañuiġ siñ, a Ṫiarna, agus an biaḋ so is mian liñ do ċaṫaḋ. Tré Íosa Críosd ar d-Tiarna. Amen.

ALTÚĠ TARÉIS ḂIḊ.

Ḃeiramaoid buiḋeaċas duit, a Ḋé, a d-taoḃ an biḋ sin do ċaiṫamar. Tré Íosa Críosd ar d-Tiarna. Amen.

A n-uair ḋúisiġir san oiḋċe, abair:

A Ṫiarna, do réir mar ḟosclaim mo ṡúile as codlaḋ, oscuilse m'iñtin ċum soluis do naoṁ-ġrásta; ioñus go d-tuigfiñ go soilléir mífortún tuitim a b-peacaḋ: óir, "is fad ó na peacaiḃ slánúġ."

Oideas na Maiñe.

A n-uair ḋúisiġas tú air maidin, coisric ṫú *féin le cóṁarṫa* na cruise, agus guid Dia do ṡoillsiúġ le solus a naoiṁ Spioraid; ion̄us náċ g-cuirfuiḋe caṫúġ ort, ċum peacaḋ do ḋéanaḋ go toilteanaċ, agus abair:

Tóg suas, A Ḋé, mo ċolan̄ ó ċodlaḋ, agus m'anam ó ṗeacaḋ, ion̄us go d-taḃarfuin̄ molaḋ agus glóir dod ainm naoṁṫa; dar ab cóir gaċ onóir, altúġ, agus buiḋeaċas, anis agus go síorruiġ. Amen.

Air n-éiriġ ḋuit, abair:

A n-ainm ar d-Tiarna, Íosa Críosd céastuiġṫe, éiriġim; bean̄uiġ me, A Ḋé, riaġluiġ me, coiniġ me, agus cóneartuiġ me an̄ gaċ uile ḋeaġobair aniuġ agus go bráċ; agus taréis an gearrḋíbirt anacraċ so, treoruiġ me ċum an aoiḃnis síorruiġ. Amen.

Ag cur do ċuid éadaiġ ort, abair:

A Íosa ṁilis, ion̄us náċ ḃ-feicfuiḋe náire m'anama ṗeacúil, éaduiġ é le brat d'ḟíréantaċda, agus foluiġ é le maise gaċ uile ċinéil grásta agus suḃáilce. Amen.

Ag niġe do láṁa agus d'éadain, abair:

A Ṫiarna Ḋé, ag a raiḃ gráḋ ḋúin̄ ċo mór *sin, gur niġ tú ar* n-anama an̄ d'ḟuil ṁórluaiġ;

niaṁġlan, impiġim ṫú, mo ċroiḋ agas mo láṁa ó gaċ salċar agus neaṁġlaine peacaiḋ. Amen.

Taḃair fá deara.—Taréis do ċuid éadaiġ ḃeiṫ ort; ná taḃair ṫú féin do ċaint, ná do smaointiḃ díoṁaoine; aċt árduiġ do ċroiḋ suas ċum Dé go ciuin; agus cuir ṫú féin a n-ordúġ ċum urnuiġṫe: da ḃriġ sin; léig ṫú féin air do ġlúiniḃ agus abair na h-urnaiġṫe do leanas añ so.

URNAIĠṪE NA MAIÑE.

A n-ainim an Aṫar, ✠ agus an Ṁic, ✠ agus an Spioraid Naoiṁ. ✠ Amen.

Tuirling, A Spioraid Naoiṁ, d'ar n-ioñsuiġ, aiṫlíon croiḋṫe d'ḟiréan, agus las ioñta teine do ġráḋa.

V. Cuir ċúgaiñ do Spiorad, agus cruiṫeoċar iad.

R. Agus aṫnuaḋfaiḋ tu aġaiḋ na talṁan.

Guiḋamaoid.

A Ḋé, do ṫeagasg croiḋṫe na ḃ-ḟiréan le *loñraḋ an Spioraid* Naoiṁ; taḃair ḋúiñ añ sa

Spıorad ċéadna, go m-blasfamaoıs an ceart, agus an̄ a ṡólás-san go m-ḃéaḋ síorġárdaċas oruın̄; Tré Íosa Críosd ar d-Tıarna. Amen.

Cuıramaoıd sın̄ féın a láṫaır Dé, ċum a aḋrúġ, agus ċum buıḋeaċas do ṫaḃaırt dó aır son a ḃron̄tanaıs

A Ṫıarna Ḋé, creıdım go dıongṁálta go ḃ-fuıl tu an̄so a láṫaır agus an̄ gaċ uıle áıt. Aḋruıġım agus onóruıġım ṫú óm ċroıḋ go h-ıomlán. Aḋṁuıġım, gur tu féın m'árd Ṫıarna, agus mo ṁaıġısdır d'ar cóır agas d'ar mıan lıom géıllaḋ an̄ gaċ uıle nıḋ. Ḃeırım míle buıḋeaċas duıt a d-taoḃ na n-grásta, agus na d-taḃartaıs go léır ba toıl leat do roın̄ lıom ón g-céd ṁóımeıd dem ṡaoġal, go d-tıġ an lá nıuġ; aır son gur ċruṫuıġıs me, gur ḟuasgluıs me, go n-deárnaıs Críosdaıġ agus Catoılıcaċ ḋíom; gur ṫugıs slán me tré gaċ cruaḋċás agus contaḃaırt ḃáıs; go mórṁór aır feaḋ na h-oıḋċe so ċuaıḋ ṫorm; agus ba toıl leat fós an lá nıuġ do ḃronnaḋ orm ċum a ċataḋ go léır ag cóṁlíonaḋ d'aıṫeanta, agus ag méaḋúġ do ġlóıre.

Toırḃeıramaoıd suas do Ḋıa gaċ nıḋ do ḋéanfamaoıd anıuġ, agas ıarramaoıd aır a ḃean̄aċt ḋúın̄ féın, agus d'ar saoṫar.

A Ṫıarna ṁórṫrócaırıġ, toırḃeırım suas duıt mo ċolan̄ agus m'anam; m'uile smuaintiġṫe, mo ḃriaṫra, mo ġníoṁarṫa, agus gaċ uile niḋ, a ta d'ḟiaċiḃ orm do ḋéanaḋ, agus d'fulang air feaḋ an lae so, a néimḟeaċt agus a g-cóṁṗáirt le gaċ niḋ da n-deárnaiġ agus dar ḟulaing mo Ṡlánuiġṫóir air mo ṡon. Impiġim ṫú an ṁéid so go léir do ġaḃáil faoi do ċoimirce, agus do ḃeanaċt naoṁṫa do ṫaḃairt dom ṡaoṫar agus doṁ ċúram, ċum go raċfaiḋ se go léir ċum do ġlóire féin agus leas m'anama. Amen.

URNAIĠ AN TIARNA.

Ar n-Aṫair ata air neaṁ, go naoṁṫar d'ainim. Go ḋ-tigiḋ do riġaċḋ. Go n-déantar do ṫoil air an d-talaṁ, mar déantar air neaṁ. Ar n-arán laeṫúil taḃair ḋúin̄ aniuġ. Agus maiṫ ḋúin̄ ar ḃ-fiaċa mar ṁaiṫamaoidne d'ar ḃ-feiṫeaṁnaiḃ féin. Agus ná léig sin̄ a g-caṫúġ. Aċt saor sin̄ ó olc: Amen.

FÁILTE AN AINGIL.

Dia do ḃeaṫa, A Ṁuire, a ta lán de ġrásta; ta an Tiarna leat, is bean̄uiġṫe Ṫu idir ṁnáiḃ, agus is bean̄uiġṫe toraḋ do ḃron̄ Íosa. A naoṁ *Ṁuire,* A Ṁáṫair Dé, guiḋ oruin̄e na *peacaiġ, anis agus* air uair ar m-ḃáis. Amen.

CRÉ NA N-APSTOL.

Creıdım a n-Dıa, an t-Aṫaır uıleċuṁaċdaċ, Cruṫuıġṫóır neıṁe agus talṁan. Agus a n-Íosa Críosd, a aon Ṁacsan, ar d-Tıarna; do gaḃaḋ ón Spıorad Naoṁ, do rugaḋ ó Ṁuıre óıġ. D' ḟulaıng páıs faoı Ṗontıus Ṗılot; do céasaḋ, do fuaır bás, agus do h-aḋlacaḋ. Do ċuaıḋ síos go h-ıfrıon̄, d'éırıġ an treas lá ó ṁarḃıḃ. Do ċuaıḋ suas aır neaṁ; agus ata na ṡuıġe aır ḋeıs láıṁ Dé, an t-Aṫaır uıleċuṁaċdaċ. As sın tıocfaıġ, do ṫaḃaırt ḃreıṫe aır ḃeoıḃ agus aır ṁarḃıḃ. Creıdım san Spıorad Naoṁ. San Naoṁ Eagluıs Ċatoılıce. A g-comaoın na naoṁ. Maıṫeaṁnas na b-peacaıḋ. Aıséırıġ na colaın̄e. Agus san m-beaṫa ṡíorruıġ. Amen.

Glóır don Aṫaır, agus don Ṁac, agus don Spıorad Naoṁ. Mar do ḃı ó ṫús, ata anıs, agus ḃéas go bráċ; tré ṡaoġal na saoġal. Amen.

LIODÁIN ÍOSA.

A Ṫıarna, déan trócaıre oruın̄.
A Ċríosd, déan trócaıre oruın̄.
A Ṫıarna, déan trócaıre oruın̄.
A Ċríosd, éıst lın̄.
A Ċríosd, éıst lın̄ go grástúıl.

Aṫair neaṁḋa, A Ḋé,
A Ṁic Dé, A Ḟuasgaltóir an doṁain,
A Spioraid Naoiṁ, A Ḋé,
A Ṫríonóid naoṁṫa aon Dia aṁáin,
A Íosa, Ṁic Dé ḃi,
A Íosa, A Ḋealraḋ an Aṫar,
A Íosa, A ġléṡoillse an t-soluis ṡíorruiġ,
A Íosa, A Riġ na Glóire,
A Íosa, A Ġrian an Ċirt,
A Íosa, A Ṁic na Maiġdine Muire,
A Íosa ṡógráḋaiġ,
A Íosa iongantaiġ,
A Íosa, A Ḋé neartṁair,
A Íosa, A Aṫair an t-saoġail le ṫeaċt,
A Íosa, A Aingil na h-árd-ċóṁairle,
A Íosa is cuṁaċtaiġ,
A Íosa is ómósaiġ,
A Íosa ata ceañsa, agus uṁal a g-croiḋ,
A Íosa, A Ġráḋuiġṫóir na Geanamnuiġeaċda,
A Íosa, A Ḋé na Síoṫċána,
A Íosa, ar n-Gráḋuiġṫóir,
A Íosa, A Uġdair na Beaṫa,
A Íosa, A Ṡompla na Suḃáilce,
A Íosa, A Ṫeasġráḋuiġṫóir na n-Anam,

Déan Trócaire orun̄.

A Íosa, ar n-Dıa,
A Íosa, ar n-dídean,
A Íosa, A Aṫaır na m-Boċt,
A Íosa, A Óırċısde na g-Creıdṁeaċ,
A Íosa, A Ṫreudaıḋ ṁaıṫ,
A Íosa, A Ṡoluıs ḟírıñıġ,
A Íosa, A Eagna ṡíorruıġ,
A Íosa, A Ṁaıṫıs gan ċrıċ,
A Íosa, an t-Slıġ, an ḟírıñe, agus an Ḃeaṫa,
A Íosa, A Luaṫġáıre na n-Aıngeal,
A Íosa, A Rıġ na b-Pátrıarc,
A Íosa, A Análuıġṫóır na ḃ-Fáıġe,
A Íosa, A Ṁaıġısdır na n-Apsdal,
A Íosa, A Ṫeagasgṫóır na Soısgéalaıġṫe,
A Íosa, A Neart na Maırtíreaċ,
A Íosa, A Ṡoluıs na g-Confesóırıġ,
A Íosa, A Ġeanmnaıḋaċd na Maıġdean,
A Íosa, A Ċoróın na Naoṁ uıle,

Déan Trócaıre oruıñ.

Bí fáḃaraċ ḋúıñ, spáráıl sıñ, A Ṫıarna Íosa.
Bí fáḃaraċ ḋúıñ, éıst lıñ, A Ṫıarna Íosa.

Ó n-uıle olc,
Ó n-uıle ṗeacaḋ,
Ód ḟeırg,
Ó ċealgaıḃ an Dıaḃaıl,
Ó *spıorad strıapaċaıs,*

Saor sıñ, A Ṫıarna.

orruiġ,
d' Análuiġṫe naoṁṫa,
ndiaṁair do Ionċolañuiġṫe naoṁṫa,
reiṫ,
aoidnántaċd diaḋa,
eaṫa naoṁṫa,
aoṫar agus do ċruaḋáile,
eurċráḋ agus tré d'allus fola,
ianta agus tré do Ṗianós,
rois agus tré do ṗáis,
ás agus tré d'aḋlacaḋ,
séiriġ ġlórṁar,
easġaḃáil iongantaċ,
uaṫġáire agus tré do Ġlóir,
reiṫeaṁnais,

Saor siñ, A Ṫiarna.

Dé ṫógas peacaiḋ an Doṁain; Spáráil
. Ṫiarna.
Dé ṫógas peacaiḋ an Doṁain; Éist liñ,
arna.
Dé ṫógas peacaiḋ an Doṁain; Déan
e oruiñ, A Ṫiarna.
éist liñ.
éist liñ go grástúil.

Guidamaoid.

rna Íosa Críosd, a duḃairt iarriġ

agus glacfaiḋ siḃ, lorgairiġe agus ġeaḃḟaiḋ siḃ, buailiġe agus fosguilóċfar ḋaoiḃ; impiġamaoid ṫú, taḃair dar n-aṫċuingiḃ is ísle brontanas do ġráḋa diaḋa, ioñus go n-gráḋfamaois go bráċ ṫú le h-iomlán ar g-croiḋṫe; agus naċ sguirfeamaois ċoiḋċe ó ṁolaḋ agus glóir do ṫaḃairt dod ainim naoṁṫa. Amen.

A Ḟuasgaltóir ḋiaḋa, taḃair ḋúiñ síreagla agus gráḋ dod ainim naoṁṫa, óir ní sguirañ tú ċoiḋċe a stiurúġ agus a riaġlúġ na druinge led ġrásta do ṫeagasgir a substainte do ġráḋa.

A Ḋé, do ċiñ d'éinġein-Ṁic na Ṡlánuiġṫóir an doṁain agus d'orduiġ Íosa do ġairm air; taḃair ḋúiñ go trócaireaċ go sealḃóċmaois a raḋarc ṡéanṁarsan a ḃ-flaiṫeaṁnas, a n-onóramaoid a náoṁ ainim air an d-talaṁ; do ṁairas agus do riaġluiġas, mar aon leatsa agus leis an Spiorad Naoṁ, tré ṡaoġal na saoġal. Amen.

AINGEAL AN TIARNA.

V. D'ḟoillsiġ aingeal an Tiarna do Ṁuire.
R. Agus do ġaḃ sí ón Spiorad Naoṁ.
Dia do ḃeaṫa A Ṁuire, &c.
V. Feuċ beanóglaċ an Tiarna.
R. Go n-déantar liomsa, do réir d'ḟocail.
Dia do ḃeaṫa A Ṁuire, &c.

V. Agus do rıñaḋ an brıaṫar na ḟeoıl.

R. Agus do ċoṁnuıġ sé eadruıñ.

Dıa do ḃeaṫa A Ṁuıre, &c.

V. Guıḋ oruıñ, A naoıṁ Ṁáṫaır Dé.

R. Ioñus go n-déanfuıġe oıreaṁnaċ sıñ ċum geallaṁnaċa Ċríst d'ḟáġaıl.

Guıḋamaoıd.

Dóırt anuas, A Ṫıarna, do ġrásta añ ar g-croıḋṫıḃ, ıoñus taréıs fios d'ḟáġaıl ḋúıñ le teaċtaıreaċd an Aıngıl aır ṫeaċt Ċríst do Ṁıc a g-colaıñ daona, go d-tıucfaḋ lıñ tré na ṗáıṡ agus a ċroıs, dul go glóır a aıséırıġṫe. Tré an Críosd céadna, ar d-Tıarna. Amen.

V. Go suaıḃnıġıḋ anama na ḃ-fíréan a síoṫċáın tré ṫrócaıre Dé.

R. Amen.

Guıḋamaoıd.

Impıġamaıd ṫú A Ṫıarna, ar n-gníoṁarṫa do roıṁḋírıúġ léd análúġ naoṁṫa; agus treoruıġ ıad led ċungnaṁ, ıoñus go m-baḋ uaıt féın ṫıonsgnóċadaoıs ar n-urnaıġṫe agus ar n-oıbreaċa go h-uıle, agus go m-baḋ ṫríotsa ċríoċ*nóċfar ıad.* Amen.

UAĊT AN ANAMA.

Is cóir do gaċ deaġċríosdaiġ a ḋéanaḋ gaċ lá.

Toirḃirim m'anam do Ḋia; mo ċorp don ċré, do loḃadas, agus do ċnuiġiḃ.

Tréigim go toiltionaċ an uile-ṁaoin ṡaoġalta, óir ní ḃ-fuil ioñta aċt baois.

Tá aiṫḃéal orm óm ċroiḋ, air son mo ṗeacaiḋ, agus sin air ġráḋ Dé.

Ḃeirim maiṫeaṁnas dom náṁaidiḃ óm ċroiḋ, agus ó m'anam go h-uile.

Creidim a n-Dia, aon a m-biṫḃriġ, agus triúr a b-pearsain, an t-Aṫair, ⁊ an Mac, ⁊ an Spiorad Naoṁ; Cruṫuiġṫóir, Dídeanóir agus Cúitiġṫóir; uileċúṁaċtaċ, uileṁaiṫeasaċ, uile-ḟialṁaraċ, uile-eagnaċ: creidim gur ġlac Dia an Mac, an dara pearsa, colañ ḋaona; agus go ḃ-fuair sé bás air an g-crois air mo ṡon; agus creidim gaċ niḋ eile do ċraoḃsgaoilas an naoṁ Eagluis Ċatoilice dom le creideaṁ.

Tá dóċas agam as maiṫeas Dé, tré ṁórluaiḋeaċd mo Ṡlánuiġṫóra Íosa Críst, maiṫeaṁnas añ mo ṗeacaiḋ, agus an ḃeaṫa ṡíorruiġ d'ḟáġail.

Tá gráḋ agam air Ḋia air a ṡon féin aṁáin, om ċroiḋ go h-uile, óm anam go h-uile, *agus óm ḃriġ go h-uile.*

Ḃeirim suas me féin go fír iomlán agus go dúraċdaċ do ṫoil is naoṁṫa agus is aḋrúla Dé ; air m-beiṫ ḋom ollaṁ le déanaḋ, agus le fulang, a ḃeiṫ slán, no tín̄, maireaċtain, no bás d'ḟágail, an̄ san am agus air an moḋ is maiṫ leis : a ṫoil naoṁṫa go n-déantar. Amen.

Cuirim m'anam, agus gaċ a ḃ-furlim, faoi ċomairce, agus faoi eadarġuiḋe na Maiġdine glórṁaire Muire, mo ḋeaġṁáṫair, agus m'Advocáid; agus faoi eadarġuiḋe Joseph naoṁṫa, agus m'aingil coiṁdeaċta, agus faoi ċomairce, agus eadarġuiḋe na naoṁ uile a ḃ-flaiṫeas, noċ aṫċuimiġim go h-uṁal, ċum cungnaḋ liom le lin̄ mo ḃáis.

Mar mo ḃriaṫra déaġanaċa abraim le h-uṁaluiġeaċt ín̄tin̄e agus le doilġios croiḋ, A Íosa, A Ṁuire, is áil liom bás d'ḟagail eidir ḃur láṁiḃ bean̄uiġṫe ; agus an tan naċ féidir lem ṫeanga na h-ainimnaċa naoṁṫa so do ċánaḋ, is áil liom a ḋeanaḋ lem ċroiḋ ; dá ḃ-feallaḋ mo ċroiḋ orm, is áil liom a ráḋ lem ṫuigse ; abraim anis iad a n-ionad na h-uaire sin, le n-uileġráḋ agus cráiḃṫeaċt ; A Íosa, A Ṁuire, is áil liom bás d'ḟágail eidir ḃur láṁiḃ bean̄uiġṫe.

A Ṁaiġdean Ṁáṫair, le h-uṁalaċd croiḋ,
Sírim do ḃean̄aċd, is ḃean̄aċd Ṁic Dé.

URNUIĠ UILEAḊAĊ,

Air gaċ nid riaċtanaċ ċum Slánuiġṫe.

O mo Ḋia creidim ioñat, neartuiġse mo ċreideaṁ; cuirim mo ṁuinín ioñat, daingniġse mo ṁuinín; gráḋuiġim ṫu óm ċroiḋ go h-iomlán, múin dom ṫusa do ġráḋúġ gaċ lá níos mó ná ċéile; ta doilġios orm mar do ċuiras fearg ort, méaduiġse mo ḋoilġíos.

Aḋruiġim ṫu mar mo ċéd ṫús, lorgairim ṫu mar mo ċríoċ ḋéaġanaċ, ḃeirim buiḋeaċas duit mar mo ṡíorċaḃarṫóir, goirim ort mar mo ṫréanċosantóir.

Líon mo ċroiḋ le h-eagla gan éadóċas, le muinín gan andóċas, le cráiḃṫeaċt gan saoḃaċt, agus le gáirdeaċas gan iomarca.

O mo Ḋia, deonuiġ, mo ṫreorúġ led eagna, mo ċeañsúġ led ċeartas, mo ċóṁḟortúġ led ṫrócaire, agus mo ċosint led ċúṁaċt.

Duit-se is mian liom, m'uilesmuainte, briaṫra, gníoṁarṫa, agus m'ḟulang do naoṁúġ; ioñus ó so amaċ go smuainfuiñ ortsa aṁáin, go laḃarfuiñ ort, go d-treoróċuin go buan m'uileġníoṁarṫa ċum méadúġ do ġlóire, agus go ḃ-fulaingóċum go toilteanaċ gibé nid ordóċas tú.

A Ṫiarna, is mian liom go n-déanfuiġe do l añ gaċ uile niḋ, air an aḋḃar gur b'é do l é, agus air an moḋ is toil leat.

Atċuinġim ṫú mo ṫuigse do ṡoillsiúġ, mo ṫoil oñlasaḋ, mo ċolañ d'ḟírġlanaḋ, agus m'anam naoṁaḋ.

Taḃair neart dom, A Ḋé, ioñus go n-déaniñ leorġníoṁ air son mo ṗeacaiḋ, go m-béariñ búaiḋ air mo ċaṫuiġṫiḃ; go smaċṫóċuiñ mo oċ-ċlaonta, agus go saorṫóċuiñ na suḃáilciġ oireaṁnaċ do mo staiḋ ḃeaṫa.

Líon mo ċroiḋ le gean dod ṁaiṫeas, le fuaṫ m loċtiḃ, le gráḋ dom ċóṁarsain, agus le rcuisne don t-saoġal.

Go g-cuiṁneoċaḋ go síor a ḃeiṫ uṁal do uaċdaráiniḃ, géilleaṁnaċ do m'íoċdaráiniḃ, dílis m ċáirdiḃ, agus carṫanaċ dom náṁaidiḃ.

Cúngnuiġ liom, buaiḋ do ḃreiṫ air anṁianċd na colaiñe le smaċdúġ, air ṡaint le déirce, ḟeirg le ceañsaċt, agus air ḟuarċráiḃṫeaċd le oindúraċd.

O mo Ḋia, déan críona me añ sna neiṫe do icim a láiṁ, meisneaċ a g-contaḃairtiḃ, foiġaċ a n-añró, agus uṁal a séanṁaireaċt.

Aontuiġ go raḃaḋ aireaċ go síor ag m'uriġṫe, measaraċ añ mo ṁéiliḃ, díċiollaċ añ *cúram, agus* síorḃuan añ mo rúniḃ.

Go raıḃ mo ċoınsıas ceart go síor agus fíorġlan, mo ġné modṁuıl, mo ċoṁraḋ deáġṡomplaċ agus m'ıomċar rıalta.

Cúngnuıġ lıom, ıoñus go n-oıbreoċuıñ go síor treıse do ḃreıṫ aır nádúır, ċum coṁoıbrıúġ led ġrásta, ċum d'aıṫeanta do ċoınéad, agus ċum mo ṡlánuıġṫe do ṡaorṫúġ.

Foıllsıġ dom, A Ḋıa, neaṁnıḋṫeaċd an t-saoġaıl so, mórḋaċd flaıṫıs, gıorraċd na h-aımsıre, agus fad na síorruıġeaċda.

Aontuıġ dom me féın d'ollṁúġ ċum báıs, faıtċéas do ḃeıṫ orm roıṁ do ḃreıṫeaṁnaıs, ıfrıoñ do ṡeaċaınt agus fa ḋeoıġ flaıṫeas d'ḟáġaıl.

Deonuıġ fá ḋeoıġ, croıḋḃrúġ do ṫaḃaırt don uıle ṗeacaċ, buantseasṁaċd do na deáġḋaoınıḃ, síoṫċáın do na beoıḃ, agus síoraoıḃneas do na fíréanıḃ d'ımıġ roṁuıñ : tré luaıḋeaċt ar d-Tıarna Íosa Críost, tré eadarġuıḋe na Maıġdıne beañuıġṫe Muıre, agus na n-uıle naoṁ, agus a naınım ar naoṁ-ṁáṫar an Eagluıs. Amen.

URNAIĠ ĊUM ROĠA STAID ḂEAṪA.

A Ḋé ṡíorruıġ, ṫusa atá ad ṡolus an doṁaın, agus gur aır ṡon do ġlóıre, atá gaċ créatúr órduıġṫe, ċugatsa uṁaluıġım me féın, agus mo *ḃeata go h-ıomlán* : agus ıoñus go maıraḋ ċum do ġlóıre, aṫċuınıġım ṫú añ do ṫrócaıre mo ṫreorúġ a d-taoḃ roġa staıd ḃeaṫa; ıoñus aır m-beıṫ duıtse mo ṫreoruıġṫóır, go n-glacad an cúrsa úd ıs taıṫneaṁaıġe leatsa, agus ıs oıreaṁnaıġe doṁsa ċum mo ṡlánuıġṫe do ṡaoṫrúġ.

A Ḃanrıġan ḟlaıṫıs, agus A Ṁáṫaır Íosa, bí ad Ṁáṫaır doṁsa, agus fáġ dom ód ṁac ḋıaḋa, go g-cluınad a ġlór, agus go raıḃ fıos agam aır a ṫoıl, agus go raıḃ grásta agam a ċóṁlíonaḋ go réıḋ. Amen.

URNAIĠ ĊRÁIḂṪEAĊ ĊUM AR D-TIARNA ÍOSA CRÍOSD.

Glóır, onóır, agus molaḋ duıtse, ar d-Tıarna Íosa Críosd, go n-aḋruıġ an doṁan uıle ṫú, go raıḃ d'aınım naoṁṫa beañuıġṫe, ṫusa féın do ḋeonuıġ a ḃeıṫ beıṙṫe ó ṁaıġdean uṁal, aır ar sone na peacaıḋ, agus go m-baḋ beañuıġṫe ḃéıḋas do ṁaıṫeas neaṁċoımsıġṫe, fuaır bás air an g-croıs ċum sıñe do ṡlánúġ.

A Íosa Ṁıc Dé, agus Ḟuasgaltóır an ċıñe daona, ımpıġamaoıd ṫú, trócaıre do ḋéanaḋ oruıñ; agus ar m-beaṫa do stıúraḋ añso led ġrása, ıoñus na ḋıaıġ so go m-beıḋmaoıs luaṫġáıreaċ ad *foċaır* añ do ríoġaċt neaṁḋa go *síorruıġ*. *Amen.*

URNAIĠ AN TRÍOĊAD LÁ.

A Íosa ıonṁuın, mo Ṡlánuıġṫóır, agus mo Ḟuasgaltóır ḃeañuıġṫe, A Ċoṁḟurtuıġṫóır ṁılıs na n-uıle anam anaoıbın uaıgneaċ, ⁊ leatromaċ; féuċ do ṡeırḃíseaċ boċt, sleaċduıġṫe go h-uṁal ag bun do ċruıse naoṁṫa, ag caoınaḋ a anacra, ag ımpıġe do ṫrócaıre, agus ag aṫċuınıġe ort truaıġe agus cóṁoṫúġ do ġlacaḋ ḋó añsa g-cruaḋċás so a láṫaır. (Añ a ḃuaıḋreaḋ, a ḃoċtaınaċt, a ċaṫúġ, no a ṫrıoblóıd; no gı b'é ríaċtanas eıle corporṫa no spıoradálta ıaña m-béaḋ sé.) Éıst lé m'urnaıġṫe, a ḋídın ċıñte gaċ truaıġleána dólásaıġ! Féuċ mo ḋeora, breaṫnuıġ mo ḋubróna, agus leıġeas mo leatrom; óır aır m-beıṫ do ġáḃaḋ ıomaḍúla am ṫımċıoll tré mo ċorṫa troma, ní feas doṃ cá raċfad le furtaċt d'fáġaıl, nó cé leıs a n-déanfad m'éagcaoın, aċt leatsa, A Ṡlánuıġṫóır ṡéıṁ ṫrócaırıġ, le muınín, agus dóċas ıomlán go n-deonóċfá, A Ḟuasgaltóır ıonṁuın cluas a ṫaḃaırt d'aṫċuınıġ uṁal do leınḃ boıċt le do ġnáṫ ṫruaıġe ⁊ ṡíor ṫrócaıre.

Agus trés an mıllseaċd do ṁoṫuıġ d'anam naoṁṫa, a n-am ṫeaċt ḋúıñ ıoñar nadúır daona, *uaır ḃıḋıs* ag cur roṁad, mar aon leıs an

agus leıs an Spıorad Naoṁ, do Ṗearsa
a do ċoṁċeangal le colan̄ daona aır son
nuıġṫe, do ċuırıs d'aıngeal naoṁṫa d'ıon-
na maıġdıne bean̄uıġṫe Muıre, leıs na sgéal-
ḃanṁara sın; agus ag glacaḋ ort féın, ar
daona, gur ċóṁnuıġıs d'ḟír-Ḋıa ⁊ d'ḟír-
aır feaḋ naoı míosa 'n̄ a broın̄ bean̄uıġṫe.
an g-cráḋ d'ḟulaıngıs 'n uaır ṫáınıc am do
leagṫa amaċ roıṁré, do ġuıḋıs ċum d'Aṫar
ıġ, dá m-béaḋ do réır a roıṁraḋaırc ḋıaḋa,
ḟaḋ an ċaılís ṡearḃ sın ṫarat, gıḋeaḋ, ag
úġ leıs an n-gníoṁ géıllıḋ ba ḟír úıṁle
mo ṫoılse, aċt do ṫoılse, A Aṫaır neaṁ-
antar."
na maslaıġ andlıġṫeaċa, tré na tarcuısnıġ
ċa, tré na buıllıġ dúısmıonta, tré na dıa-
ıḋ aıṫıseaċa, tré na fıanısıġ fállsa, tré na
deaċa bréagaċa, agus tré na breıṫeaṁnuıs
raċa, d'ḟulaıngıs go foıġdeaċ, A Uaın
ıon̄taıġ. Tré na téada do ċeangaıl do
tré na deora do ṫuıt ó do ṡúılıḃ, tré an
ṡıl ó do ċolaın̄ go h-uıle. Tré an faıṫċeas,
n, agus dólás do ċroıḋ; tré do ċean̄
l corónuıġṫe le deılgnıḃ, agus buaılte le
ċ. Trés an náıre do fuaırıs, 'n uaır, aır
doḋ ċuıd éaduıġ baınte ḋíoṫ, do ḃıḋıs

croċta, noċduiġṫe air an g-crois, air feaḋ trí h-uairiḃ a raḋarc do ṁáṫar dólásaiġe, agus a láṫair na n-daoine go h-uile. Tré na táirniḋ géara le ar tollaḋ do láṁa agus do ċosa míne, agus le ar fastuiġeaḋ air an g-crois iad. Tré do ṫart sásuiġṫe le vinégar agus le domblas; tré do ṫaoḃ fosguilte le sleiġ as a d-táinic amaċ fuil agus uisge, ċum aiṫneartúġ do ṫaḃairt ḋár n-anmanaiḃ leis an d-tiobrad biṫḃuan sin do ġráḋa agus do ṫrócaire. Trés an mórṫrócaire do ṫasbáinis don ġadaiḋ aiṫríġeaċ, ag ráḋ, "béiḋ tusa aniuġ, am ḟoċairsa a b-Páraṫas." Tré do ġuiḋe air son do náṁaide ag ráḋ, "A Aṫair, maiṫ ḋóiḃ, óir ní feas dóiḃ cad é a ḋéanid." Tré ṫoirḃirt d'anama suas dod Aṫair naoṁṫa le liñ éaga, ag ráḋ; "añ do láṁa ṫiomnaim mo spiorad." Tré ṫaḃairt do spioraid suas n-uair d'éiṁis le guṫ árd, "mo Ḋia, mo Ḋia, cad é an fáṫ ar ṫréigis mé;" agus añsin, ag claonaḋ síos do ċiñ ḃeañuiġṫe, ċum póige na síoṫċána do ṡínaḋ ċuguiñ, a duḃrais, "atá an uile niḋ críoċnuiġṫe."

Tré do ḋul síos go Limbo agus an luaṫġáire do ṫugais do na deáġanamiḃ, do ḃí añ a n-géiḃion; tré ġlóir d'aiséiriġṫe caiṫréimaiġe agus an taisbánaḋ aoiḃin do riñis díot féin air feaḋ dá ḟıċıod lá, dod naoṁóıġ Ṁáṫaır, dod Apstolıḃ, agus dod ċáırdıḃ ⁊ ṡeırḃísıḃ eıle toḃṫa. Tré do ḋeasġáḃáıl ıongantaċ, an tan do h-árduıġaḋ suas ṫú aır neaṁ a raḋarc do ṁáṫar agus d'Apstol. Tré ṫuırlıng an Spıoraıd Naoıṁ a ḃ-fuırm teangṫa tıñtıġe lér líonıs croıḋṫe do ḋeısgıobaıl le do ġráḋ, agus lér ṫugıs neart ⁊ meısneaċ dóıḃ ċum do ċreıdeaṁ do ċur aır bun aır feaḋ an doṁaın. Tré lá crıṫeaglaċ an ḃreıṫeaṁnaıs ġenerálte 'n uaır ṫaḃaırfır breıṫ aır an g-cıneaḋ daona go h-uıle. Tré gaċ buaıreaḋ, luaṫġáıre, fulang, truaıġe, agus tré gıḋ b'é nıḋ eıle ıs neasa, no ıs ıonṁuıne leat aır neaṁ, nó aır talaṁ, glac truaıġe dom, A Ḟuasgaltóır ṫruaġṁéılıġ, éıst m'urnaıġṫe agus taḃaır dom an nıḋ ıarrım go ro uṁal ó mo ċroıḋ ort anıs.

(Aınımnıġ añso an nıḋ ba ṁıan leat d'ḟáġaıl ó Ḋıa.)

Taḃaır dom A Ṡlánuıġṫóır ġrástúıl luaṫṁoṫúġ éıfeaċdúıl aır do ċuıgnaṁ agus do ċoṁḟurtaċd dıaḋa, an-té do réır ġnáṫṁıllseaċt do ċroıḋ ċaoıṁ atá a g-cleaċtaḋ, a n-aṫċuınıġṫe do ṫaḃaırt don droıng ag a m-bıḋeañ eagla róṁad, agus do ġráḋuıġas ṫú dáríríḃ, go nuıge mıan ⁊ *sásaṁ a n-anam.*

Broñ ormsa mar an g-céadna, A Ṫiarna beañuiġte Íosa, creideaṁ seasaṁaċ, dóċas muiníneaċ, carṫanaċd iomlán, croiḋḃrúġ inṁeoḋanaċ, faoisidin ġlan, leorġníoṁ ceart, aire ḋúraċdaċ orm féin óm ġnáṫloċta, tarcuisne ċrógaċ air an t-soaġal, buaiḋ iomlán air m'anṁianta, aiṫris ḋíġrasaċ do ḃeaṫa agus do ċóṁraḋa deáġṡomplaiġ, coṁlíonaḋ iomlán air mo ṁóide, cráḋaḋ fírineaċ air mo ṫoil féin, foñṁaireaċt ṫoilúil ċum báis d'ḟulang air son do ġráḋa agus d'onóra, buantseasaṁ go deireaḋ a n-grása agus a n-deáġoibreaċiḃ, imṫeaċt séanṁar dom anam as an t-saoġal so, lem ċiall ċeart am ṫimċioll, do ṡácramuinte naoṁṫa ċum mo neartúġ, ṫú féin A Íosa ionṁuin ċum mo ċoṁḟurtúġ, do Ṁaiġdean Ṁáṫair, mar aon leis na naoiṁ mo ṗátrúin specialta ċum guiḋe air mo ṡon, agus mo ḋeáġaingeal ċum mo ṫreorúġ go suaiṁneas síorruiġ, go beaṫa ṡíorruiġ, agus go h-aoiḃneas síorruiġ. Amen.

OIDEAS AN TRÁṪNÓNA.

Taḃair ḟád aire: n-uair ḃéiḋeas obair *ṡaoġalta do staid* ḃeata críoċnuiġte san lá, ná té *ċoiḋċe ċum suaiṁnis*, no go g-coṁlíonaiḋ tú le

Dia uileċuṁaċtaċ an t-aḋrúġ a dliġṫar ḋó ó gaċ créatúr tuigsionaċ. Sgar ó d'aigneaḋ, dá ḃriġ sin, gaċ smuaintiġ do ċeanglas ṫú dod ċúram saoġalta; cuiṁniġ gur b' é Dia tús agus deireaḋ gaċ uile niḋ, agus toirḃir d'anam ḋó a n-urnaiġ mar so.

URNAIĠṪE AN TRÁṪNÓNA.

A n-ainim an Aṫar✠, &c. Taoḃ 27.

Tuirling, A Spioraid Naoiṁ, &c. T. 27.

Cuiramaid sin̄ féin a láṫair Dé, agus tugamaid buiḋeaċus dó a d-taoḃ na n-grásta do fuaramar uaiḋe.

A Ṫiarna Ḋé! creidim go diongḃálta go ḃ-fuil tú an̄ so aláṫair, go ḃ-fuil tú ag éisteaċt liom, go ḃ-fuil fios m'uile smuaintiġṫe agud: molim agus onóruiġim ṫú; adṁuiġim gur tú mo ċruṫuiġṫóir agus mo ṁáiġisdir; ísliġim me féin go h-iomlán faoi do smaċt, cuirim mo ḋóċas ⁊ mo ṁuinín go léir ion̄at, agus tá gráḋ agam duit óm ċroiḋ agus óm anam. Ḃeirim míle buiḋeaċas ḋuit a d-taoḃ iomadaṁlaċda do ṫaḃartais ḋom, do ḃriġ mar do rin̄is mo ċréatúr ṫuigsineaċ mé, oireaṁnaċ ċum d'aiṫint, do ġráḋúġ, *agus do ṡealḃúġ*; do ḃriġ mar d'ḟuas*glais mé lé fuil* do Ṁic ionṁuin Íosa Críosd, *ar Slánuiġṫóir*, mar do rin̄is críosdaiġ agu

Catoiliceaċ ḋíom; agus go mórṁór mar d
ṫug tú slán foláin mé ó gaċ baoġal agus díḃá
an lae so.

Ar n-Aṫair, &c. T. 29.

Dia do ḃeaṫa A Ṁuire, &c. T. 29.

Iarramaid grásta ó Ḋia, eolus agus fu
iomlán a d-taoḃ ar b-peacaiġ do ṫaḃairt ḋúin̄.

Guiḋamaid.

A Ṫiarna, tré do ṁór ṫrócaire, taḃair soli
do ġrásta ḋúin̄, ċum go m-ba leur ḋúin̄ ar loċt
agus go m-béaḋ fírġráin aguin̄ orra, agus fu
diongḃálta dóiḃ.

AN ḞAOISDÍN ĠENERÁILTE.

Adṁuiġim do Ḋia uileċúṁaċtaċ, do Ṁui
naoṁṫa, atá riaṁ na h-óiġ, do Ṁícál naoṁ
árdaingeal, d'Eoin naoṁṫa Baisde, dona naoṁ
Apstoliḃ, Peadar ⁊ Pól, agus dona naoiṁ uil
gur ṗeacuiġas go ro ṁór, le smuainteaḋ,
briaṫar, agus le gníoṁ, tré mo ċoir féin, tré m
ċoir féin, tré mo ċoir ro ṁór féin.

(Stadamaid an̄ so, agus tugamaid ċum a
g-cuiṁne, peacaiḋ prion̄sabálta ar saoġail g
d-tiġ so: aċt go h-áiriġṫe smuainiġamaid a
gaċ gnóṫuiḋ, cóṁluadar, agus ócáid eile ṗea
uḋ ṫánic trasna orain̄ aniuġ.)

Taréis léirsmuaintiúġ oireaṁnaċ, abair:

A Ḋé! tá doilġíos croiḋ orm tré ḟeirg do ċur ort, agus tá fuaṫ ro ḟírin̄eaċ agum do mo ṗeacaiḋ, doḃriġ go g-cuirid míṡásaṁ ortsa, A Ḋé, do ṫuilas mo ġráḋ go h-iomlán, a d-taoḃ do ċáiliġeaċta ró ġeanúla, agus do ṁaiṫis neaṁċoimsiġ, agus tá rún diongḃálta agam le cúngnaṁ do ġrásta, gan fearg do ċur ort, go bráċ aríst, agus mo ḃeaṫa do leasúġ.

Air an áḋḃar sin impiġim air Ṁuire naoṁṫa atá riaṁ na h-óiġ, air Míċál naoṁṫa árdaingeal, air Eoin naoṁṫa Baisde, air na h-Apstoil naoṁṫa, Peadar ⁊ Pól, agus air na naoiṁ uile, guiḋe ċum ar d-Tiarna Dia air mo ṡon.

Go d-tugiḋ Dia uileċúṁaċtaċ trócaire ḋom, go maiṫiḋ sé mo ṗeacaiḋ ḋom, agus go d-treoruiġ sé mé ċum beaṫa ṡíorruiġ. Amen.

Glóir don Aṫair, &c. T. 30.

LIODÁN NA MAIĠDINE.

Roiṁġuṫ

Deifriġamaid fá do ċomairce, A naoṁ Ṁáṫair Dé, ná tarcuisniġ ar n-urnaiġṫe an̄ ar *riaċtanais, aċt saor* sin̄ ó gaċ baoġal, A Ṁaiġ*dean ṡírġlórṁar* ḃeanuiġṫe.

A Ṫiarna, déan trócaire oruiñ.
A Ċríosd, déan trócaire oruiñ.
A Ṫiarna, déan trócaire oruiñ.
A Ċríosd, éist liñ.
A Ċríosd, éist liñ go grástúil.
A Aṫair neaṁḋa, A Ḋé,
A Ṁic Dé, A Ḟuasgaltóir an doṁam,
A Spioraid Naoiṁ, A Ḋé,
A Ṫrínóid naoṁṫa aon Dia aṁáin,

Dean, &c.

A Naoṁ Ṁuire,
A Naoṁ Ṁáṫair Dé,
A Naoṁ Ṁaiġdean na Maiġdean,
A Ṁáṫair Ċríosd,
A Ṁáṫair na grásta diaḋa,
A Ṁáṫair is fírġlaine,
A Ṁáṫair is geanmnaiġe,
A Ṁáṫair gan truailliúġ,
A Ṁáṫair gan toiḃéim,
A Ṁáṫair ġeanúil,
A Ṁáṫair iongantaċ,
A Ṁáṫair ar g-Cruṫuiġṫóra,
A Ṁáṫair ar Slánuiġṫóra,
A Ṁaiġdean is críona,
A Ṁaiġdean is airṁidniġe,
A Ṁaiġdean ċliútúil,

Guid oruiñ.

A Ṁaiġdean ċuṁaċtaċ,
A Ṁaiġdean ṫrócaireaċ,
A Ṁaiġdean ḋílis,
A Scaṫán an ċeartais,
A Áiṫsuiḋe na h-eagna,
A Ċúis ar n-gáirdeaċais,
A Ṡoiṫiġ spioradálta,
A Ṡoiṫiġ onóraiġ,
A Ṡoiṫiġ óirḋeirc an ċráḃaiḋ,
A Róis rúndiaṁair,
A Ṫuir Ḋáḃiḋ,
A Ṫuir éḃurḋa,
A Ṫiġ órḋa,
A Áirc an Ċonnarṫa,
A Ġeata Ḟlaiṫeaṁnais,
A Réalt na Maiñe,
A Ṡláinte na n-easlán,
A Ḋídin na b-peacaċ,
A Ṡólás na n-doḃrónaċ,
A Ċungnaṁ na g-Críosdaiġ,
A Ḃanriġan na n-Aingeal,
A Ḃanriġan na b-Pátriarc,
A Ḃanriġan na ḃ-Fáiġ,
A Ḃanriġan *na* n-Apstol,
A Ḃanriġan na Mairtíreaċ,

Guiḋ orun̄.

A Ḃanrıġan na g-Confesóırıġ,
A Ḃanrıġan na Maıġdean,
A Ḃanrıġan na Naoṁ go h-uıle,
(Agus an uaır deırṫar so taréıs an ṗaıdırín ṗártıġ,
A Ḃanrıġan na Rósarıġe ıs naoṁṫa,)

Guıḋ oruın̄.

A Uaın Dé ṫógas peacaıḋ an Doṁaın; Spáráıl sın̄, A Ṫıarna.
A Uaın Dé ṫógas peacaıḋ an Doṁaın; Éıst lın̄, A Ṫıarna.
A Uaın Dé ṫógas peacaıḋ an Doṁaın; Déan trócaıre oruın̄, A Ṫıarna.

Deıfrıġamaıd faoı do ċomaırce, &c.
Aıngeal an Tıarna, &c. T. 34.

Guıḋamaıd ċum ar n-Aıngıl coıṁdeaċda.

O Aıngıl Dé! do ḃıḋas dár g-coıṁdeaċd, ná sgar lın̄. Soıllsıġ agus coıméad sın̄ anoċt, agus aır uaır ar m-báıs. Amen.

Tar a féaċaınt aır ar n-áras, ımpıġamaıd ṫú A Ṫıarna, agus díbır a ḃ-fad uaıḋe gaċ uıle ċealg na náṁuıde, go g-cóṁnuıġıḋ d'aıngıl naoṁṫa an̄ ċum ar g-coıméad a síoṫċáın; agus *go raıḃ* do ḃean̄aċt a g-cóṁnuıġ oruın̄e: tré *Ċríost ar d-Tıarna*. Amen.

V. Go ḃ-fanıġ cungnaṁ Dé do ġnáṫ aguıñ.
R. Amen.
V. Agus go suaıḃnıġe anama na ḃ-fíréan a síoṫċáın, tré ṫrócaıre Dé.
R. Amen.
Impıġamaıd ṫú, A Ṫıarna, &c. T. 35.

Taḃaır ḟád aıre.—An uaır ḃıḋas tú dul a ċodlaḋ, ag tarraıng d'anála, smuaın agus abaır:

Í — O

agus ag séıdaḋ d'anála, abaır,

S — A.

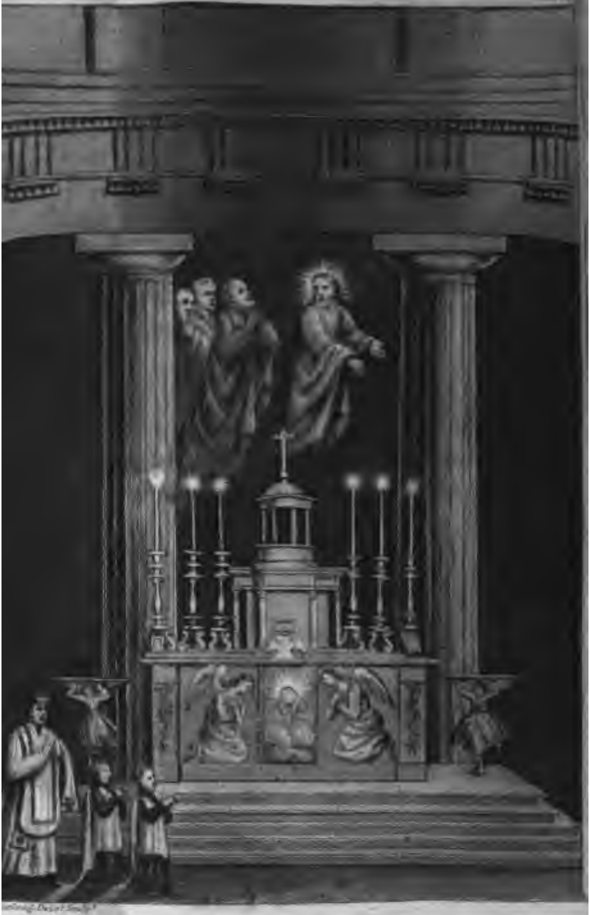
OIDEAS ĊUM AIFRIÑ D'ÉISDEAĊT.

“Déanıġ so a g-cuıṁne ormsa.” N. Luc. xxıı. 19.

Cuıṁnıġ, gur b'é an t-Aıfrıoñ íobaırt neaṁḟuılteaċ ċoırp ⁊ fola Ċríosd, atá láıṫreaċ dáırḟíre ⁊ go fírıñeaċ; agus gıḋ aır ṁoḋ neaṁıonan, ofráltar é ċum na mórċríoċa céadna aır ar h-ofrálaḋ ċeana-féın íobaırt ḟuılteaċ Ċríosd aır an g-croıs aır ċnoc Ċalvarıġ. Ní ceart, dá ḃrıġ sın, aon smuaınteaḋ a ḃeıṫ a n-ıñtıñ an Ċríosdaıġ, *aċt na smuaıntıġ* ıs láṇċráıḃṫıġe aır ḃıṫ, *an uaır atá sé* aır ṫí ḃeıṫ láıṫreaċ ag an mıstéır so na mıstéırıḋ. D'aıṫın ar Slánuıġṫóır ṁuın ḋúıñe, " é so do ḋéanaḋ a g-cuıṁne sıoñ." (N. Luc. xxıı. 19.) Maċnuıġ añsu dé mar ḃéaḋ do ṁoṫúġ, do smuaıntıḋ, agu ṁıanta, ḋá m-ḃeıṫfeá láıṫreaċ dáırḟıre, an h-íobaraḋ Úan neaṁċıoñtaċ Dé leıs na Iud aır ṡlıaḃ Ċalvarıġ, ċum sásaṁ do ṫaḃaırt son ar b-peacaıḋ, agus ċum réıteaċ do ḋé eadrıñe agus a Aṫaır masluıġṫe. Le na éde so aṁáın, bá ceart duıtse cur róṁa féın d'ullṁúġ ċum Aıfrıñ d'éısteaċt. I dáḃrıġ sın, páıs agus fuılıngṫe do Ṡlánuıġ naoṁṫa ós cóṁaır do ṡúıle go spıoradálta; mar atá gaċ roıñ den Aıfrıoñ ag foıllsıúġ taoḃ amuıġ, gaċ nıḋ do ṫárla an tan sın, b duıġaḋ gaċ páırt cóḟreagrúıl den ṗáıs, cr ḃrúġ ıoñad aır son peacaıḋ, gráḋ aır Ḋıa, mıan a d-taoḃ gaċ uıle ṡuḃáılce do ġlua ċum croıḋ d'ḟírġlanaḋ, agus ċum sıñ féın ḋéanaḋ taıṫneaṁaċ a láṫaır Dé.

Ag craṫaḋ an uısge ċoısrıcṫe ort féın, aba

"Craıṫfıḋ tú orm le hıssop, (A Ṫıarna,) *glanfar me;* nıġfıḋ tú mé, agus béıḋ me *gıle ná sneaċda,*" Ps. l. 9.



Delint Sculpt

D GOING OUT HE WENT TO THE MOUNT OF OLIVE

ST LUKE XXII. 39

[illegible] of God

g dul asteaċ san d-Teaṁpoll ḋuıt, abaır :
‘ Nıġfad mo láṁa ameasg na neaṁċıoñtaċ,
faıḋ mé tımċıoll d’altóra, A Ṫıarna, ċum go
lumfıñ guṫ an ṁoltaıḋ, agus ċum go ḃ-foıll-
ċuıñ do ṁíorḃuıltıḋ go léır. A Ṫıarna !
ġráḋuıġas sgéıṁ do ṫıġse, agus ıonad cóṁ-
ġṫe do ġlóıre. A Ḋé, ná sgrıos m’anam a
tıdeaċd ḋrunge na fola.” Ps. xxv. 6, &c.
‘ Tá gárḋaċas orm a d-taoḃ na neıṫe a duḃ-
lıom ; raċfamaıd asteaċ go tıġ an Ṫıarna.”
cxxı. 1.
‘ Iarrıġ na neıṫe do ḃaınas lé síoṫċáın Ierú-
m. ; agus líonṁaraċd dóıḃsan do ġráḋuıġ-
.” Ps. cxxı. 7.
‘ Sé mo ṫıġse tıġ na h-urnaıġṫe.” N. Maṫ.
13.

n-dul don t-Sagart ċum na h-altóra ; smuaın aır
ríosd ag teaċt asteaċ a n-gáırdín Olivet : N. Ma.
xvı. 37.

NÍOṀARṪA CROIḊḂRUIĠTE, CREIDIṀ, DÓĊAIS, AGUS CARṪANAĊDA.

Urnaıġ roıṁ na Gníoṁarṫa.

Guıḋamaıd.

Ḋé síoruıġ agus uıle ċuṁaċtaıġ, ṫaḃaı

ḋúıñ méadúġ creıdıṁ, dóċaıs, ⁊ carṫanaċda; agus ċum go ḃ-faıġamaıs toraḋ do ġeallaṁna, taḃaır ḋúıñ d'aıṫeanta do ġráḋúġ, agus do ċóṁlíonaḋ: tré Íosa Críosd ar d-Tıarna. Amen.

GNÍOṀ CROIḊḂRÚIĠTE.

A Ḋé, ta doılġíos croıḋ orm, tré ḟeırg do ċur ort, agus tá fuaṫ go fírıñeaċ agam dom ṗeacaıḋ de-ḃrıġ go g-cuırıd mıṡásaṁ ortsa, A Ḋé, do ṫuılleas mo ġráḋ go h-ıomlán a d-taoḃ do ċáılıġeaċta ıs geanúla, agus do ṁaıṫeasa neaṁċoımsıġ, agus tá rún dıongḃálta agam le cúngnaṁ do naoṁġrásta, gan fearg do ċur ort go bráċ aríst. Amen.

GNÍOṀ CREIDIṀ.

A Ḋé, creıdım go dıongḃálta, gur b'aon Dıa aṁáın ṫú, cruṫuıġṫóır, agus árdṫıarna neıṁe ⁊ talṁan, go ḃ-fuıl do ṁórḋaċt agus do ṁaıṫeas dóċoımseaċ. Creıdım go dıongḃálta go ḃ-fuıl ıoñadsa, an t-aon Dıa aṁáın, trí pearsana go h-eıdırḋeallıġṫe, agus coṁıonan añ gaċ uıle nıḋ, an t-Aṫaır, agus an Mac, agus an Spıorad Naoṁ. Creıdım go dıongḃálta gur ġlac Íosa *Críosd Dıa an Mac* colañ ḋaona, gur gaḃaḋ *ón Spıorad Naoṁ* é, gur rugaḋ é ón Maıġdean

Muire, gur ḟulaing sé páis, agus go ḃ-fuair bás air an g-crois, ċum siñe d'ḟuasguilt agus do ṡáḃáil; gur aiséiriġ sé an treas lá ó ṁarbiḃ, go n-deaċaiḋ sé suas air neaṁ, go d-tiocfaiġ a n-deireaḋ an t-saoġail, ċum breiṫeaṁnais do ṫaḃairt air an g-cine daona; go d-taḃarfaiḋ sé aoibneas síorruiġ mar luaċ saoṫair do na deaġdaoiniḃ, agus go d-teilgfiḋ sé na droċḋaoine go pianta síorruiġe ifriñ. Creidim so, agus gaċ niḋ eile do ċraoḃsgaoilas an naoṁ Eaglais Ċatoilice Róṁánaċ ḋúiñ, de-ḃriġ gur ṫusa, A Ḋé, an ḟiriñe dóṁeallta d'foillsiġ iad, agus d'orduiġ ḋúiñ éisteaċt leis an Eagluis, ó sí bun agus piléur na ḟíriñe í. Añsa g-creideaṁ so tá rún seasaṁaċ agam le cungnaṁ do naoṁġrásta, maireaċtain agus bás d'ḟáġail. Amen.

GNÍOṀ DÓĊAIS.

A Ḋé, do ġeall go grástúil gaċ taḃartas agus fós flaiṫas Dé féin tré Íosa Críosd don luċt do ċoiṁéadas d'aiṫeanta; ag seasaṁ air do ṁór-ċúṁaċt, do ṁórṁaiṫeas, agus do ṁórṫrócaire, agus le muinín as do naoṁġeallaṁnaiḃ do ċoṁlíonas tú a g-cóṁnuiġ go fíriñeaċ, tá dóċas láidir *agam go* d-taḃarfaiḋ tú maiṫeaṁnas ḋam *añ mo ṗeacaiḋ* go léir, grásta air an t-saoġal so, ċum do ṡeırḃíse do ḋéanaḋ go dúraċdaċ, ag déanaḋ ḋom na n-deáġoıbreaċa d'orduıġ tú, agus geallım led ċungnaṁsa a g-cóṁlíonaḋ, agus aoıḃneas síorruıġ d'ḟáġaıl aır an t-saoġal eıle tré mo Ṫıarna agus mo Ṡlánaıġtóır Íosa Críosd. Amen.

GNÍOṀ CARṪANAĊTA.

A Ḋé, gráḋuıġım ṫú lé mo ċroıḋ, agus lé m'anam go h-ıomlán, agus óscıoñ gaċ uıle nıḋ, doḃrıġ go ḃ-fuıl tú go neaṁċoımsıġṫe maıṫ agus ıomlán, agus go d-tuıllañ tú mo ġráḋ go h-uıle, agus aır do ṡonsa gráḋuıġım mo ċoṁarsa mar mé féın. Taḃaır dom go trócaıreaċ, A Ḋé, taréıs do ġrádúġ aır talaṁ go n-gráḋóċuıñ, agus go sealḃóċuıñ ṫú go síorruıġ a ḃ-flaıṫeaṁnas. Amen.

URNAIĠ IONRÁIḊTE ROIṀ AIFRIOÑ.

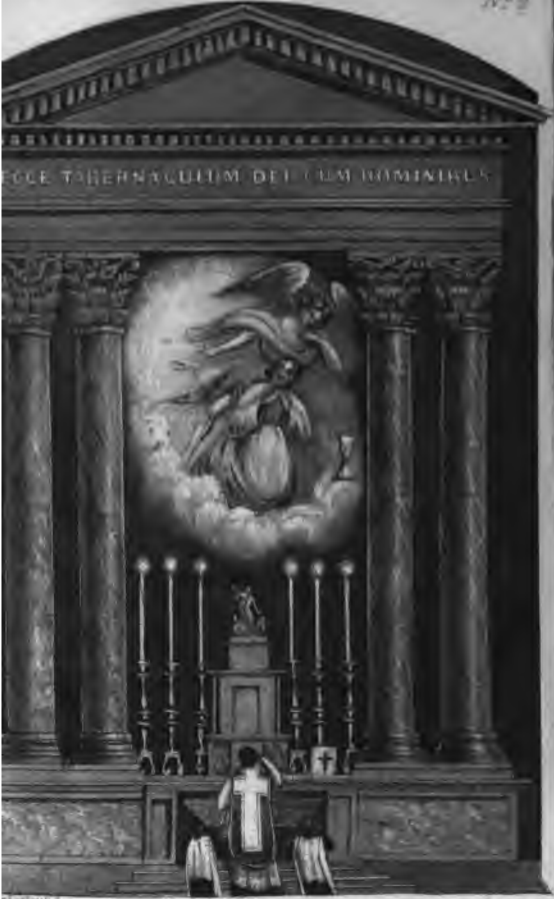
O Aṫaır ṫrócaırıġ! do ġráḋuıġ an doṁan ċó mórsın, go d-tug tú suas do Ṁac gráḋaċ ċum ar sábála, an-té lé uṁlaċd ḋuıtse agus aır ar soñc na peacaıġ, d'íslıġ é féın fós go bás na croıse, agus leanas ag déanaḋ ofrála ḋe féın go *Jneṫúıl tré láṁa* na sagart, aır son na m-beo *agus na marḃ.* Aṫċuınıġmaıd ṫú go h-uṁal, beoċreideaṁ do spreagaḋ ionain̄, ion̄us go n-iomċóramais sin̄ féin do ġnáṫ, le h-iomad cráiḃṫeaċda agus ómóis a láṫair íobairt is luaċṁaire, a ċuid feola agus fola atá naoṁċoisreagṫa san̄ Aifrion̄, agus air an moḋ sin go m-féidir lin̄ a ḃeiṫ roin̄ṗáirteaċ an̄san íobairt do ċríoċnuiġ sé air Ċalvariġ.

Air aon intin̄ leis an naoṁ Eagluis, agus le na seirḃísiġ, agus ag iarraiḋ eadarġuiḋe na Maiġdine Muire, Máṫair Dé, na n-aingeal ⁊ na naoṁ uile, ofrálamaid anis íobairt is aḋrúla an Aifrin̄, air d-tús; dod onóir, agus dod ġlóir, d'aḋṁáil do ḋeaġċáilíġeaċta dóċoimsiġṫe, agus d'árd ċúṁaċd óscion̄ gaċ créatúra, ar síorómós ḋuitse, agus ar seasaṁ go h-iomlán air do ċúngnaṁ grástúil. San̄ dara h-áit; ag taḃairt buiḋeaċais ḋuit a d-taoḃ do ṫaḃartais go léir. San̄ treas áit; ċum maiṫeaṁnas d'ḟáġail an̄ ar b-peacaiḋ. Agus faoi ḋeireaḋ, ofrálamaid é ċum síolruiġṫe an ċreidiṁ Ċatoilice; air son ar n-aṫar is naoṁṫa an Pápa, air son ar n-Easboig, (nó ar n-Árdeasboig,) agus air son tréadaiḋṫe ⁊ an ċléir uile d'Eagluise naoṁṫa; ion̄us go stiúreoċadaois na firéin a sliġ sáḃála; air son na Ban*riġne, agus* gaċ duine atá a n-árdréim. *ion̄us go g-caiṫ*famaois beaṫa síoṫúil naoṁṫa ċum síoṫċána agus deaġṁéin ameasg daoine an̄ gaċ uile staid; air son riaċtanais an ċiniḋ daona, ⁊ go spécialta air son an Ṗoḃail atá an̄so aláṫair, ion̄as go ḃ-faiġamais gaċ grásta riaċtanaċ air an t-saoġal so, aoiḃneas dóċríoċnuiġṫe air an t-saoġal eile, agus suaiṁneas síorraiġ do no fíréin a d'imiġ róṁuin̄.

Agus mar d'orduiġ Íosa Críost an uair do ṫionsgain sé air a ṡuipéar ḋéaġanaċ an rúndiaṁar iongantaċ so a ċúṁaċta, a eagna, agus a ṁaiṫeasa, ofrálamaid an t-Aifron̄ so a g-cuiṁne ḃuiḋeaċ air son a n-deárna agus ar ḟulaing sé lé gráḋ dúin̄e, ag déanaḋ cuiṁne spécialta air a ġéar ṗáis, agus air a ḃás, air a aiséiriġ ġlórṁar, agus a ḋul suas air neaṁ.

O Ḋé ṡíorruiġ uile-ċúṁaċtaiġ, (óir is ḋuitse aṁáin is dlíġṫeaċ íobairt d'ofráil,) deonuiġ í so do ġlacaḋ go grástúil, ċum na g-críoċ so agus gaċ críoċ eile, atá taiṫneaṁaċ léd naoṁṫoil, agus ċum a déanaḋ níos taiṫneaṁaiġe ofrálamaid ḋuit í tré an t-Íosa Críosd céadna, do Ṁac muirneaċ, ar d-Tiarna, ar n-Árdṡagart, agus ar n-íobairt, agus a n-ainim na Tríonóide is naoṁṫa, an t-Aṫair✠, agus an Mac✠, agus *an Spiorad* Naoṁ✠, d'ár ba cóir molaḋ, onóir, *agus glóir tré* ṡaoġal na saoġal. Amen.

No 3


ECCE TABERNACULUM DEI CUM HOMINIBUS

ERE APPEARED TO HIM AN ANGEL FROM HEAVEN
THENING HIM'
S^T LUKE XXII _ 43

MOḊ CRÁIḂṪEAĊ LÉ AIFRION̄ D'ÉISDEAĊT.

N-uair toisiġas an Sagart air an Aifrionn; smuain air Íosa ag guiḋe sann n-gáirdín: N. Luc. xxii. 42.

Á n-ainm an Aṫar✠, agus an Ṁic✠, agus an Spioraid Naoiṁ✠. Amen.

Raċfad a n-gar dod altóir, O mo Ṡlánuiġṫóir, ċum neart agus bríġ nuaḋ d'ḟáġail an̄ dom anam: agus tré do ġrásta dealuiġ mé ó na díċreidṁaiġ ag naċ ḃ-fuil roin̄páirt leatsa: Óir is é do ġrásta do ṫugas spiorad na h-urnuiġṫe agus an ċroiḋḃrúite dam, do ṫugas compórḋ dam nuair ḃuairas ⁊ uirísliġas mo ṗeacaiḋ me; is é do ġrásta do ċuiras a n-úil dam, go ḃ-fuil dídean biṫḃuan le fáġail an̄ do ṁaiṫeas, agus go ḃ-fuil tú ollṁuiġṫe ċum ar b-peacaiḋ do ṁaiṫaḋ ċó luaṫ is adṁuiġamaid ó ċroiḋ iad.

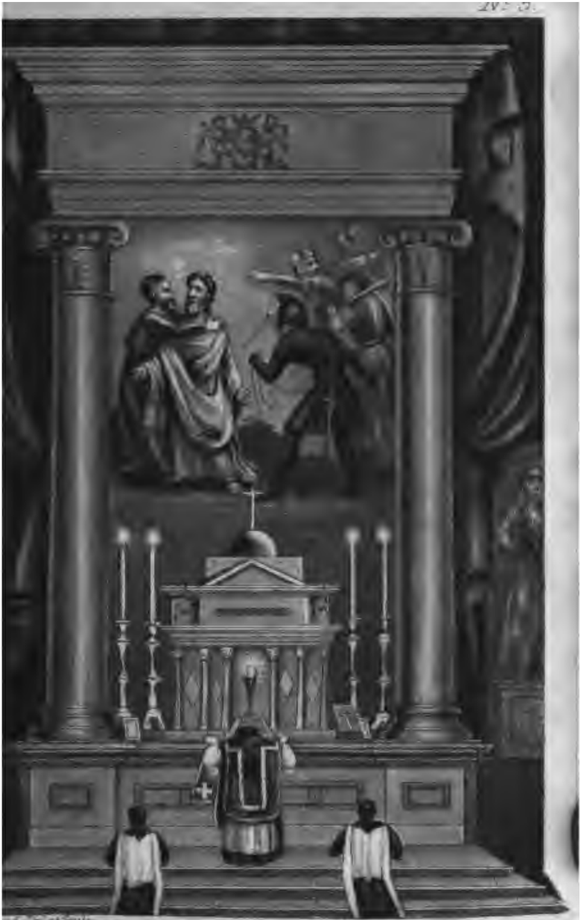
Ag an "g-Confiteor;" smuain air Íosa ag tuitim air aġaiḋ ċum na talṁan: N. Luc. xxii. 44.

Adṁuiġim anis óm ċroiḋ, A Ḟuasgaltóir *ionṁuin, gur ċuiras* fearg gan ċuimse ort, le smuaintiġṫe, le mo ḃriaṫra, le mo ġníoṁ agus le mo ḟaillíġ. Tá ḟios agam gur pea faraor! cúis do ċráiḋte seirḃe sañ n-gár Tá ḟios agam gur b'é do roṁeolas air mo p aiḋ, do ċuir méadúġ air ḋobrón d'anama, doilġíos croiḋ orm a d-taoḃ go raiḃ me r ṗáirtaċ añ air aon ṁoḋ: agus impiġim air fáḃaraċ na ḃ-flaiṫeas atá a g-cómnuiġ ag fr dal dod ṁórḋaċd ḋiaḋa, guiḋe air mo agus air d-túś, an Ṁaiġdean Ṁuire ḃeañui do ṁáṫair, añ sin d'aingil ḟiorġlana naoṁ agus do naoiṁ go h-uile atá air lasaḋ le gr diaḋa. Agus fá ḋeireaḋ iadson go h-uile, añso ṡíos ag cur rompa, go fañ féin, a somp mórluaċṁar do leanúint.

Nuair ṗógas an Sagart an Altóir, agus ag an "Int tum:" smuain air Íosa a ḃeiṫ braite tré ṗóig le h-I dás: N. Ma. xxvi. 49.

Cosain siñ A Ṫiarna ó ṁíḟortún tréigṁeál an ċreidiṁ adṁuiġamaid ioñadsa mar Iudás; agus ós iad ar n-droċ-ċlaonta aṁáin le ar *féidir siñ do* ḋéanaḋ míoṫaiṫneaṁaċ ḋuitse, *glaoḋamaid go* h-uṁal ort ag iarraiḋ trócaire.

Nº 5.



"AND HE KISSED HIM"
ST MATT XXVI. 49.

"Forgive me all my sins"

Ag an "Kyrie eleison;" smuaın aır Íosa séanta le Peadar: N. Ma. xxıv. 72

A Ċríost, A Ṫaḃartóır grásta agus buanṡeasaṁaċda, déan trócaıre oruın̄; agus ná raḃamaıd ċoıdċe ċó h-eaglaċ aır ġruamaċd an t-saoġaıl so, mar Ṗeadar, ıs go séanfamaıs ṫusa atá ad Ṫıarna agus ad Ṁaġaısdır ḋúın̄.

Ag an "n-Gloria in excelsis;" (an tan deırṫar é;) smuaın, gur le aṁarc ó Íosa ṫıgas aıṫṁéal aır Ṗeadar: N. Luc. xxıı. 61.

Glóır do Ḋıa an̄ sna h-árdıḃ, agus aır talaṁ síoṫċáın do luċt deáġrúın: aċt "ní'l aon t-síoṫċáın ag na droċḋaoınıḃ." O Ḋıa go ḃ-fáġad suaıṁneas consíaıs ṁaıṫ: agus nuaır ıompóċas mé uaıt tré ṗeacaḋ, aısıg dom go trócaıreaċ soıllse do ġnúıse, ıon̄us mar Ṗeadar go m-béaḋ aıṫṁéal orm, agus aır an moḋ so, go n-déanfuıḋ oıreaṁnaċ mé lé do ṁolaḋ, do ḃean̄úġ, agus d'*aḋrúġ, A Íosa* Críosd, leıs an Spıorad Naoṁ, *n-glóır Dé an* Aṫar. Amen.

Ag an Oráid, agus ag an Episdil; smuain go d-tugṫar Íosa a láṫair Ṗilóid; agus na ḋraiġsin a láṫair Íoruaiḋ: N. Ma. xxvii. 2.

Guiḋamaid.

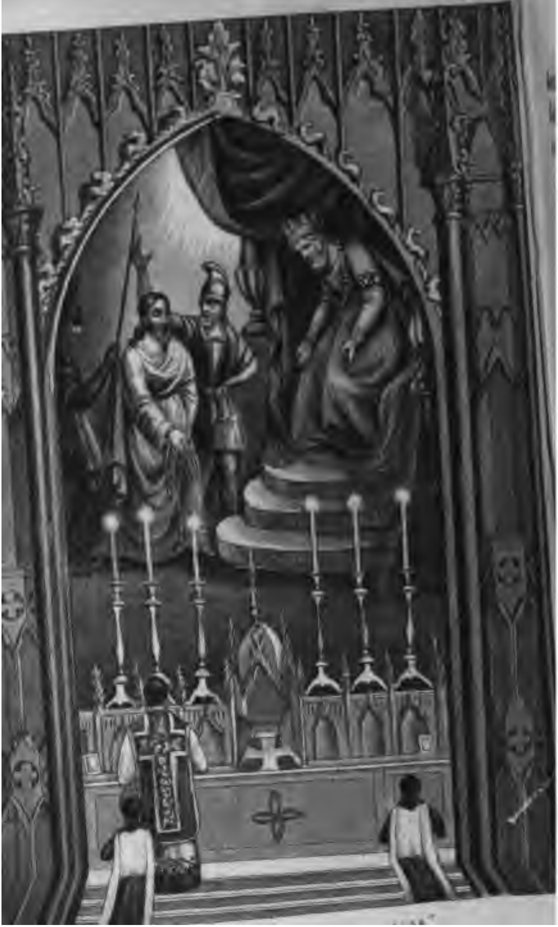
A Ḋé uileċuṁaċtaiġ, aṫċuiniġamaid ṫú go fírísiol, éisdeaċt go trócaireaċ le h-urnuiġṫe do ṡeirḃísiġ, do ṫoirḃiras se suas ḋuit a n-ainim d'Eagluise, agus air ar soñe do ṗobal. Glac iad ċum onóra d'ainime, agus ċum maiṫeasa ar n-anam, agus taḃair ḋúiñ gaċ uile ḃeañaċt do ċúngnóċaḋ liñ añ aon ṁoḋ ċum ar sáḃala: tré ar d-Tiarna Íosa Críost. Amen.

☞ Lé h-aġaiḋ na n-Oráideaċa air feaḋ na bliana, féuċ air ṫaoḃ 77.

Ag an Episdil.

Do ṫeagasg tú siñ, A Ḋé, lé d'ḟaiġiḃ agus lé d'Apstaliḃ, taḃair ḋúiñ tré na d-teagasgsan agus tré na sompla go raċfamais air aġaiḋ ċó maiṫ sin a n-gráḋ dod ainim naoṁṫa, ioñus go d-taisbánfamais añ ar m-beaṫa cia dár ab deisciaboil siñ; agus giḋ go mairamaid ameasg ceilge an t-saoġail so, naċ leanfamais claontaċd na feola ná na fola, aċt air m-breiṫ buaiḋe ḋúiñ air ar n-anṁiantaiḃ uile, go stiúróċfuid siñ led

Nº 4



ṡolus, go neartóċfuıḋ sıñ led ġrásta, go sıuḃalfamaıs a g-coṁlíonaḋ ıomlán do ḋlıġe agus go n-déanfamaıs do rıar lé croıḋṫıḃ glana. Amen.

Ag an t-Soısgeul: smuaın go n-deárna Íoruaḋ magaḋ faoı Íosa: N. Luc. xxııı. 11.

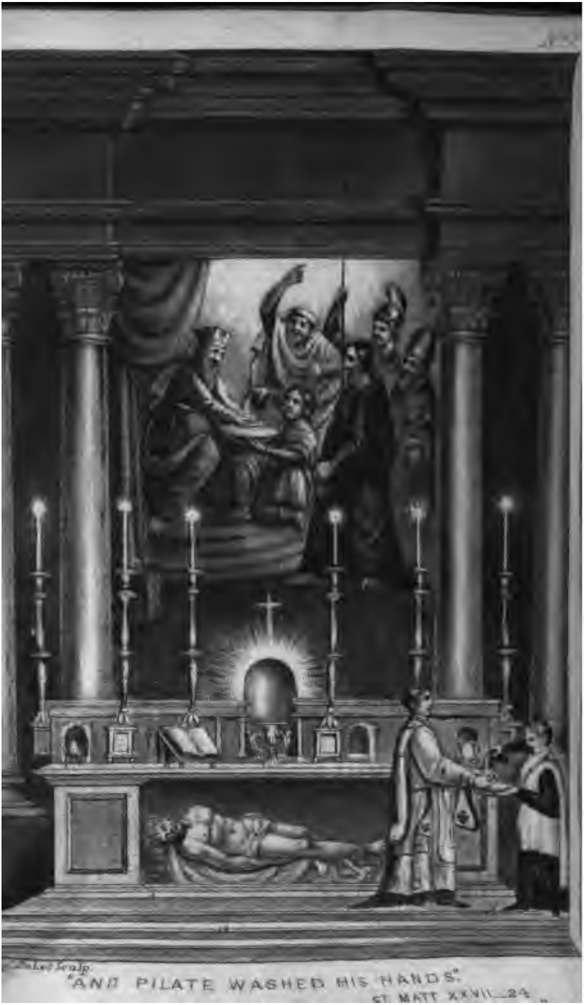
Go n-aḋruıġṫar agus go moltar ṫú ċoıḋċe, A Ḋé ṫrócaırıġ, naċ raıḃ sásta sıñ do ṫeagasg lé d'ḟáıġıḃ agus lé d'Apstalıḃ, aċt do ḋeonuıġ fós labaırt lıñ tré d'aon Ṁac ar Slánuıġṫóır Íosa Críosd; ag orduġ ḋúıñ le guṫ ó neaṁ éısdeaċt leıs. Taḃaır ḋúıñ grásta, ċum taırḃe do ḃaınt as a ṫeagasg neaṁḋa; agus gıḋ go maıramaıd a ṡoaġal, an áıt, mar rıñ Ioruaḋ, a d-tugıd mórán daoıne tarcuısne aır a ḋıaḋaċd naoṁṫa, agus a n-dıúltuıġıd dá ċreıdeaṁ; go leanamaıdne ḋóso mar ḋeıscıobaıl ḟírıñıġ lé h-uṁalaċd, buanṡeasṁaċd, agus gráḋ.

Ag an g-Cré: (an tan deırtar í,) smuaın aır Íosa ag aḋṁáıl gur b'é Rıġ na n-Iudıg é: N. Ma. xxvıı. 11.

Creıdım, A Ṫıarna, gaċ uıle nıḋ do ṁúınas tú ḋom led naoṁeagluis. Aḋruıġım gaċ a *d-tuıgım añ sna* rúndıaṁarıḃ neaṁḋa so, agus mar an g-céadna, gaċ a ḃ-fuıl ṫar mo ṫuıgse ; óır atá m'íntleaċd ċó cúṁang gur fírḃeag do ṫuıgım dom ṫaoḃ féın aṁáın : dá ḃríġsın, ní féıdır agus ní ceart go d-tuıgfuın̄ ṫusa go h-ıomlán, A Ḋé ḋóċoımsıġṫe, ḋóṫuıgseanaıġ ! Tá mé lánċın̄te a d-taoḃ ḋísleaċda agus eagna do ḋeısciobaıl ıomadúla, d'adṁuıġ an creıdeaṁ céadna a ċreıdimse anıs. Is cruṫúġ sásta aır do ṫeagasg naoṁṫa a m-beaṫa bean̄uıġṫe ; agus ıs urrúḋas dom do ġeallaṁnaċa anaġaıḋ earráıde. Ní ḟuılmgeoċaıḋ me a ċoıḋċe dom réasún agus dom ṫoıl a ḃeıṫ a n-aṁarus, gıḋ go n-déanfaḋ mo ċéadḟáḋa agus mo smuaıntıġṫe díoṁaomeaċa ıarraıḋ a ṫaḃaırt aır. Cá raċfuın̄, aċt ċugadsa, A Ṫıarna, ós agadsa atá brıaṫra na beaṫa síorruıġ? Creıdım A Ṫıarna, fóır aır mo ḋíċreıdeaṁ.

Ag an d-Toırbırt : smuaın aır uırísleaċd Íosa, nuaır do ġáıradar na Iuduıġ amaċ, " céastar é :" N. Ma. xxvıı. 23.

Glac uaın̄, O Aṫaır ṡíorruıġ, an toırḃırt so do ġnıḋamaıd ḋuıt : ní'l an̄ fós aċt arán ⁊ fíon ; *aċt le míorḃúıle* do ċuṁaċda, tá tú aır tí aḃlan *naoṁṫa síorruıġ* do ḋéanaḋ ḋe, ofrálas é féın



Lel Sculp.

"AND PILATE WASHED HIS HANDS."

ST MATT XXVII_24

duıtse aır ṡon sáḃála na g-creıdṁaċ uıle, an̄so aláṫaır, agus as láṫaır, beo ⁊ marḃ. Ná féuċ, A Ṫıarna aır mo ṡuaruıġeaċd, aċt le súıle truaıġṁéıle; aċt féuċ aır an t-sagart ṡíorruıġ úd Íosa Críosd, aır m-beıṫ ḋó neaṁċıon̄taċ fírġlan, atá a g-cóṁnuıġ na Áḋvocáıd ḋúın̄, ós do ċoṁaır, ag ırraıḋ marṫeaṁnaıs ar b-peacaıḋ, agus fóırṫínt d'ar rıaċtanasıḃ.

Ag Nıġe na meur: smuaın aır neaṁċıonntaċd Íosa: N. Ma. xxvıı. 24.

Ṫusa A Ṫıarna, do ḋeonuıġ cosa do ḋeıscıobaıl do nıġe sul a ḃ-fuaradar cuıreaḋ ċum do ḃórd naoṁṫa: nıġ sın̄e, mar an g-céadna, mpıġamaıd ṫú, A Ṫıarna, ó támaıd aláṫaır g an m-bórd naoṁṫa ċéadna; agus ní h-ıad ar -cosa aṁáın, aċt ar g-croıḋṫe, ar mıanta, agus r n-anama ıon̄us go m-beıḋmıs go h-ıomlán aṁċıon̄taċ agus fírġlan.

an "Suscipe Sancta Trinitas," nuaır a ṡeasas an
gart ag cromaḋ ag lár na h-altóra: smuaın aır ḋıaṁas-
l na n-Iúdıġ, nuaır ġáıradar amaċ, "bıḋeaḋ a ḟuıl
unne, agus aır ar g-claınn:" N. Ma. xxvıı. 25.

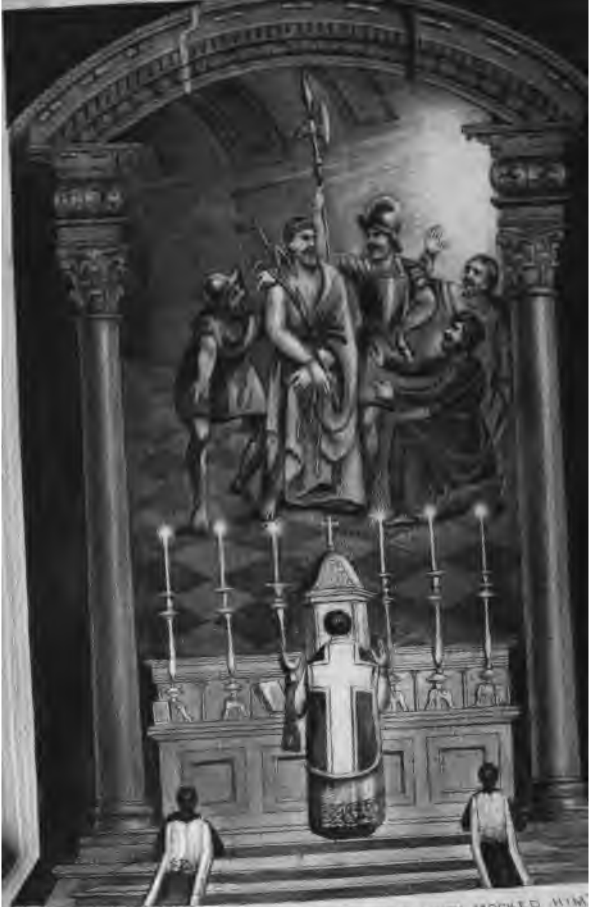
ac A Ṫríonóıd naoṁṫa, an toırḃırt oḟrálamaıd ḋuıt a g-cuıṁnıúġ páıse, aıséırıġe agus deasġáḃála Íosa Críosd ar d-Tıarna: agus taḃaır ḋúın̄ gan a ḃeıṫ cıon̄taċ a míġráḋḃuıḋaċas na n-Iúdıġ, aċd go n-oıbrıġe an toırḃırt so, méadúġ gráḋa agus buıḋeaċaıs an̄ ar g-croıḋṫıḃ, ċum uġdaır ar ḃ-fuasgalta.

Ag an "Orate Fratres:" smuam aır Íosa tugṫa suas lé ḃeıṫ céasta.

Go n-glacaıḋ an Tıarna an íobaırt so as do láṁıḃ, ċum molta agus glóıre a aınıme féın; mar an g-céadna ċum ar d-taırḃe agus ċum taırḃe a Eagluıse naoṁṫa go h-uıle.

Ag an b-Préfás: smuaın aır Íosa sgıúrsáılte leıs na soıġdúırıḋ: N. Ma. xxvıı. 26.

Árduıġ, A Ṫıarna ar g-croıḋṫe ımpıġamaıd ṫú, ós cıon̄ smuaıntıġṫe aır neıṫıḃ talṁuıḋe; tóg suas ıad ċugad féın an áıt a ḃ-fuıl ar n-órċısde, ós an̄so aır talaṁ atá mórán coıre, aıngıḋeaċda agus míġráḋḃuıḋeaċaıs. Feuċ an naoṁċruınnıúġ ded aınglıḃ bean̄uıġṫe do ṡeasas go síor ad *láṫaır, go ḃ-fuılıd* anıs maraon lın̄e aır tí d'aḋ*úġ aır an altóır* so: taḃaır ḋúın̄, A Ṫıarna,



[illegible] Del et Sculp

AND BOWING THE KNEE BEFORE HIM, THEY MOCKED HIM

St MATT

these Gifts

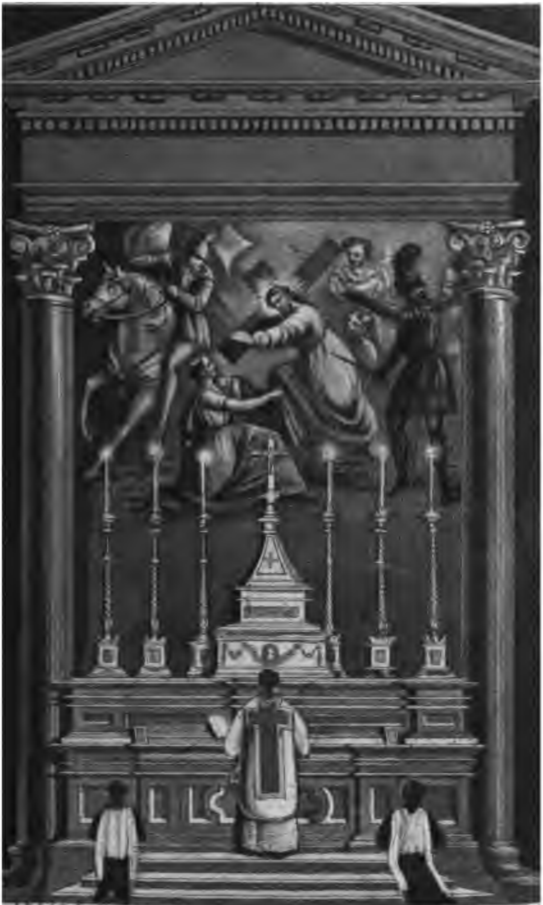
ar molta neaṁḃríġṁara lagċroıdeaċa a ċur le na g-caıntıc dıaḋa ag ráḋ : ıs naoṁṫa, naoṁṫa, naoṁṫa an Tıarna Dıa na sluaḋ. Tá neaṁ agus talaṁ lán ded ġlóır. Hosanna an̄ sna h-árdıḃ. Is bean̄uıġṫe anté ṫıgas a n-aınım an Tıarna ; Hosanna an̄ sna h-árdıḃ.'

Ag an g-Canóın : smuaın aır Íosa le coróın spíona aır a ċeann, agus uraım rıġ bréıge tugṫa ḋó : N. Ma. xxvıı. 29.

O Aṫaır ıs trócaırıġe, d'ḟulang coróın spíona a ḃeıṫ curṫa aır ċean̄ do Ṁıc ıonṁuın, agus uraım rıġ bréıge a ḃeıṫ tugṫa ḋó, ċum sın̄e do ṁúnaḋ le magaḋ agus gruamaċd an t-saoġaıl so d'ḟulang go foıġdeaċ ; taḃaır éısdeaċd, ımpıġamaıd ṫú, dar n-urnaıġṫıḃ. Ṫusa, A Árdṫréadaıġ óscıon̄ gaċ uıle ṫréadaıġ, cosaın, cóċeangaıl, ⁊ rıaġluıġ d'Eagluıs naoṁṫa aır feaḋ an doṁaın go léır : dóırt anuas do ḃeanaċd aır a naoṁṫaċd ar b-Pápa Gregóır, (no A. B.) agus aır ar n-easbog, (A. B.) sáḃáıl ar m-ban̄rıġan Vıctorıa ; (no A. B.) déan mór agus maıṫ ıad, aır an t-saoġal so, agus sona aır an t-saoġal eıle ; agus taḃaır do ḃean̄aċd d'á *ḃ-fuıl faoı* na g-cúram.

Ag Coċuiṁniúġ na m-beo: smuain air Íosa ag iomċar [illegible] ċroise: N. Eon. xix. 17.

Ofráilim ḋuit, O Aṫair ṡíorruiġ a n-éin[illegible] lé d'ḟearfrioṫólaiṁe añso air an altóir, an íob[illegible] so fola agus feola d'aoin Ṁic, ċum d'onó[illegible] do ġlóire; a g-cuiṁniúġ Páise mo Ṡlánuiġ[illegible] agus breiṫ buiḋeaċais air son do ṫabartais; [illegible] sásaṁ a d-taoḃ mo ṗeacaiḋ, agus ċum grás[illegible] d'ḟágail, ioñas go neartóċuiḋ mé, lé trioblóid[illegible] an t-saoġail so d'ḟulang go foiġdeaċ. Impiġ[illegible] ṫú, A Ḋé, mar an g-céadna, a ġlacaḋ air [illegible] (A. B.) air son mo ṫúismiġṫóiriġ (má mairi[illegible] mo ċáirde, agus mo ċaḃartóiriġ: taḃair dói[illegible] gaċ uile ḃeañaċd spioradálta ⁊ saoġalta. Mar an g-céadna, air son an uile ḋuine atá a n-ain-gar, air a son so d'á n-deárna me díḃáil air aon ṁoḋ; agus air son mo náṁaidiḋ, ċum iom-poiġṫe na b-peacaċ, agus ċum soillsiġṫe gaċ aoin do ṡuiḋas a n-dorċadas. Dóirt anuas do ḃeañaċd air gaċ uile ḋrong do réir a riaċtanais fá leiṫ. Tré luaiḋeaċd d'aoin Ṁic ar d-Tiarna. Amen.



ng Del et Sculp

BEARING HIS CROSS HE WENT FORTH TO CALV

S^T JOHN XIX

Nuaır ḟosglas an Sagart a láṁa amaċ oscıonn na caılíse : smuaın aır Íosa fastuıġṫe aır an g-croıs : N. Luc. xxııı. 33.

A Ḋé, d'ḟulaıng cosa ⁊ láṁa míne do Ṁıc ıonṁuın a ḃeıṫ fastuıġṫe d'aḋmad cruaıḋ na croıse ; múın daṁsa a ḃeıṫ ceusta a d-taoḃ díṁaoınıs agus droċġníoṁarṫa an t-saoġaıl so, agus ḃeıṫ tugṫa suas duıtse ó ċroıḋ. Feuċ, A Ṫıarna, ofrálamaıdne ḋuıtse an̄san arán ⁊ an̄sa ḃ-ḟíon so coṁarṫaıḋ ar ḃ-fíraontuıġṫe ; óır gıḋ aır m-beıṫ ḋúın̄ a g-céımıḃ éagcosaṁala, atámaıd san am ċeadna, cóṁċeangaılte lé carṫanaċd mar ḃaıll den aon-ċorp dar ab cean̄ Críosd. Deonuıġ, aır m-beıṫ ḋúın̄ greamuıġṫe ḋuıtse agus dá ċéıle lé creıdeaṁ, go maırḟamaıd an̄ do ṡeırḃís, agus go ḃ-fágfamaıd an saoġal so an̄ do naoṁ ġrásta. Esıon atá uıleċuṁaċtaċ, Esıon an ḟírın̄e féın a duḃaırt lé na ḃeul naoṁṫa, " ag so mo ċorp, ag so m'ḟuıl," agus cıon̄as an̄sın ar féıdır aṁras a ḃeıṫ aguın̄ aır a ḟírın̄e. Esıon do rın̄ gaċ nıḋ as neaṁnıḋ lé na ḃrıaṫar, naċ g-creıdḟar é nuaır a deır sé, gur ıomċoır sé aon nıḋ a nıḋ eıle ! Seaḋ. *Creıdım, agus aḋruıġım.*

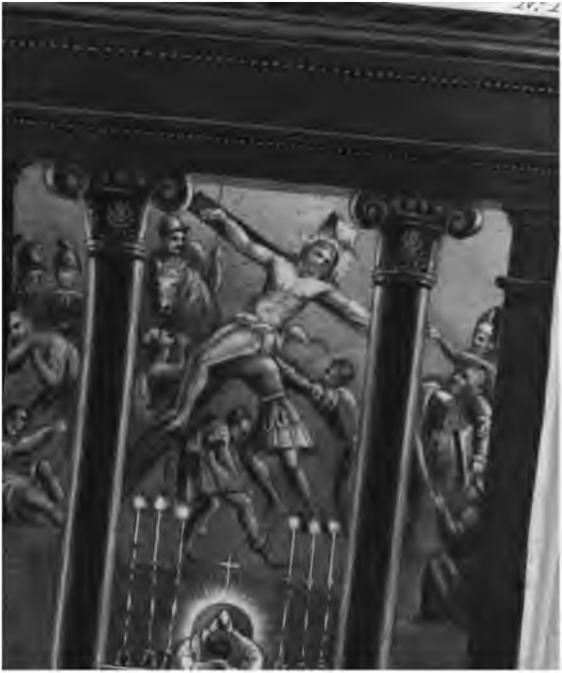
Ag árduġ an Ċoırp naoṁṫa, agus na Caılíse: smuaın
Íosa árduıġṫe aır an g-croıs.

A Ċoırp ıonaḋruıġṫe Íosa! do rugaḋ Ṁuıre óıġ, d'ḟulaıng daorṗáıs ḋearḃṫa aır g-croıs, aır son an duıne! **Aḋruıġım tú** cuṁaċt m'anama go léır!

A Ḟuıl ıonaḋruıġṫe! do nıġ amaċ ar b-pe aıḋ! Aḋruıġım ṫú! Is sona sın̄e ma ċa amaıd ar m-beaṫa do réır mar orduıġas g-creıdeaṁ ıon̄as go ḃ-faıġfamaıs na dualga do ċcan̄uıġ tú ḋúın̄ lé d'ḟuıl!

Taréıs árduġ na caılíse; no ag an "unde memores smuaın aır Íosa nuaır taırġṫar domblas agus vınég dó le na n-ól.

Is anıs A Ṫıarna, lé croıḋṫıḃ buıḋeaċa ċuıṁnıġamaıd aır rúndıaṁarıḃ naoṁṫa do ṗáı agus do ḃáıs; d'aıséırıġe ⁊ do ḋeasġaḃála: a so do ċorp a brısaḋ, ag so d'ḟuıl a dóırtaḋ a ar son. Is anıs ofrálamaıd ḋuıt go fírın̄eaċ A Ḋé, an íobaırt fírġlan naoṁṫa sın, ba to leat ṫaḃaırt ḋúın̄; óır an̄ gaċ íobaırt eıle da *n-deárnaḋ dá* ṫaoḃ, ní raıḃ ıon̄ta aċt cóṁarṫaıḋ *agus fıgıúraċa.*


N.º 1

ḋóċríoċnuíġṫe do ṫrócaire, taḃair ḋúin̄ go f
ṁar ó do ġrásta maiṫeaṁnas an̄ ar b-peaca
iarramaid sin ort a n-ainm do Ṁic ionṁun
ṁairas agus do riaġlas go síorruiġ ad fo
agus an̄sa ḃ-fuirm urnuiġṫe sin do ṁúin s
ḋúin̄.

Ag an " b-Pater Noster."

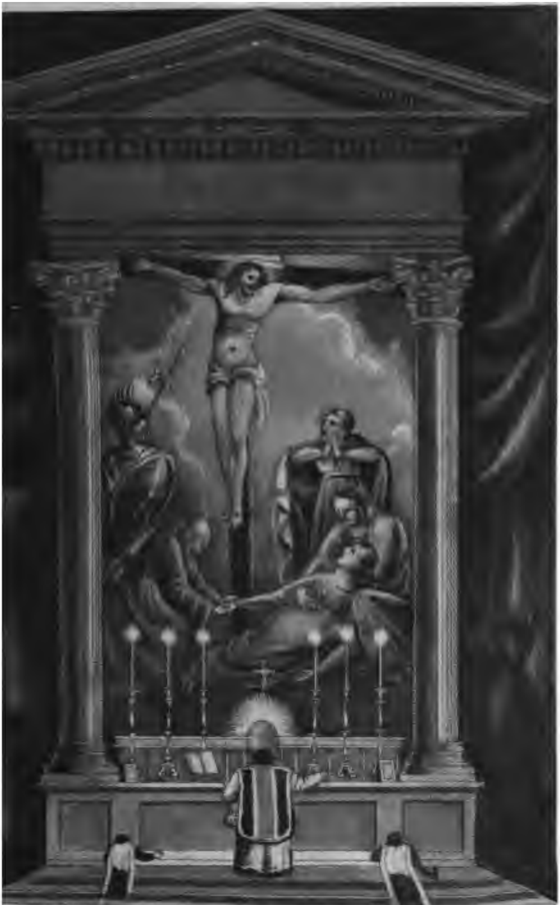
Ar n-Aṫair atá air neaṁ, &c. T. 29.

Taréis an " Ṗater Noster," abair:

Saor sin̄ A Ḋé, ó na h-olciḃ fá ḃ-fuil
anis a m-bruid; ó na h-olciḃ ċuaiḋ toru
naċ féidir aon niḋ eile ḃeiṫ aċt ar b-pea
iomadúla; agus ó na h-olciḃ atá lé teaċt
ḃéiḋas na g-ceartṗianós air son ar b-peac
muna g-coisgṫar do ċeartas, nó muna spreag
d'ḟéile lé nar n-urnaiġṫe, no lé h-urnaiġṫe ní
éifaċtúla do naoiṁ, atá guiḋe air ar son.

Ag an "Agnus Dei;" smuain go n-éagann Íosa Críos
air an g-crois.

A Uain Dé ṫógas peacaiḋ an doṁain; déan trócaire oruin̄. A Uain Dé ṫógas peacaiḋ an doṁain; déan trócaire oruin̄. A Uain Dé ṫógas peacaiḋ an doṁain; deonuiġ síoṫċáin ḋúin̄.



Del. et Lith.

"AND BOWING HIS HEAD HE GAVE UP THE GHOST".

JOHN XIX—

Ag an "g-Comaoin;" smuain air Aiséirig Críosd.

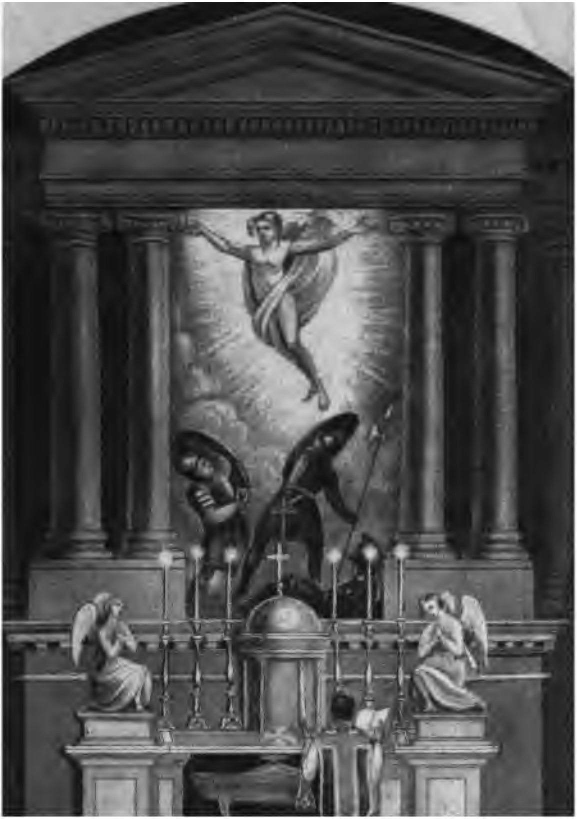
Go ḃ-fáġaiḋ sin̄e do ḃí a láṫair ag na r diaṁraiḃ naoṁṫa so, a d-tairḃe an̄ ar amiḃ.

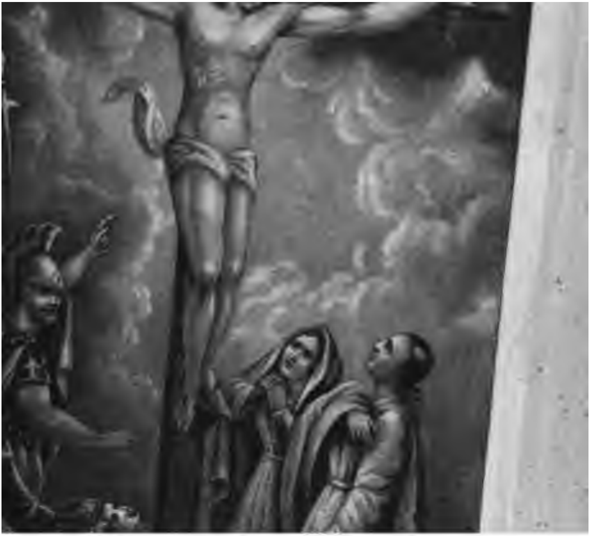
Ag an "Iar g-comaoin;" smuain air Ḋeasġaḃáil Ċr

Neartuiġṫe lé do ġrásta, go n-árdu sin̄e leatsa, A Ċríosd, ċum nuaḋaċd be comniġ suas sin̄, an̄ ar g-caraiġeaċd tríd t-saoġal, lé do ḋliġe do ċoiméad agus ḃí aċo cuiṁneaċ a d-taoḃ ar laige: síramaid an ḃe naċd so uaitse a n-ainim an Aṫar ✠, agus an Ṁic ✠, agus an Spioraid Naoiṁ ✠. Amen.

Ag an t-soisgeul déaġanaċ: smuain air ṫuirlint an Spioraid Naoiṁ.

A Spioraid soluis agus grásta, le do ċóṁoibríúġ a n-deárnaḋ an Briaṫar síorruiġ na ḟeoil: tar anuas an̄ mo ċroiḋ agus líon é lé neart ċum mo ḋeáġrún do ċoiṁéad a g-caṫaṁ mo ḃeaṫa do réir ḋliġe Ċríosd. Ṫusa do neartuiġ na *h-apstoil agus* do ṫug daingneaċd dóiḃ, geur-*leanúinteaċa* an t-saoġail so a ċur a mioḋaum,





na riġaċd spioradáltasan do leaṫnúġ air an d-talaṁ; neartuiġ mise mar an g-céadna, ioñus daiṁḋeom an t-saoġail, go ma féidir liom maireaċtain ḟaoi smaċt, go neaṁurċóideaċ ⁊ a naoṁtaċt; agus mar so, giḋ ag maireaċtain ḋam san t-saoġal, go raiḃ me marḃ ioña ċoiriḃ, agus ioña anṁeasaraċdiḃ, no go d-tiġ air ḃ-fáġail báis na ḃ-firéan dam go ma féidir liom maireaċtain agadsa air feaḋ na síorruiġaċda: ṫusa do ṁairas agus do riaġluiġas a n-aonaċd leis an Aṫair agus leis an Mac tré ṡaoġal gan ċríoċ. Amen.

NA H-ORÁIDEAĊA AIR-FEAḊ NA BLIANA.

Lé h-aġaiḋ an ċeud doṁnaiġ den Advent.

Brosduiġ do ċúṁaċd aṫċuimiġamaid ṫú A Ṫiarna, agus tar; ioñus tré do ċomuirc go d-tuilamaid a ḃeiṫ saorṫa ó ċontaḃairtiḃ dianṁara ar b-peacaiḋ, agus go slánóċfuiḋ siñ tré do ṫrócaire. Do ṁairas agus do riaġlas, *&c.*

A d-taoḃ Ṁuire ḃean̄uiġṫe.

A Ḋé le'r ba toil, go n-glacfaḋ do ḃriaṫar colan̄ daona, as broin̄ na Maiġdine Muire bean̄uiġṫe ag teaċdaireaċd an Aingil; taḃair ḋúin̄e atá cur aṫċuiniġ ort, do réir mar ċreidamaid gur b'í fírṁáṫair Dé í, go g-cúngnóċfuiḋ lin̄ an̄ do láṫair, lé na h-eadarġuiḋe. Tré, &c.

Air son na h-Eagluise.

Glac go fáḃaraċ, aṫċuiniġamaid ṫú A Ṫiarna, urnuiġṫe d'Eagluise: ion̄us air m-beiṫ do gaċ cruaḋċás agus earraid léirsgriosta, go n-déanfaḋ sí do riar le saorseaċd neaṁeaglaċ. Tré, &c.

Air son an Ṗápa.

A Ḋé, A Ṫréaduiġ agus Riaġluiġṫóir na ḃ-fíréan go h-uile; feuċ anuas an̄ do ṫrócaire air do ṡeirḃíseaċ Gregoir: (no A— B—) do ċuiris na ṫréaduiġ óscion̄ d'Eagluise: deonuiġ ḋó, aṫċuiniġamaid ṫú, deáġṫeagasg a ṫaḃairt lé briaṫar agus lé sompla dóiḃ so atá faoi na smaċt: ion̄as go d-tiocfaḋ sé fá ḋeireaḋ a [illegible]uideaċd an tréid a curraḋ air a ċúram ċum [illegible]eaṫa síorruiġ. Tré, &c.

Lé h-aġaiḋ an dara doṁnaiġ den Advent.

Brosduiġ A Ṫiarna, ar g-croiḋṫe, ċum sliġe do Ṁic aonġeinte d'ollṁúġ: ion̄us le na ṫeaċd ċugain̄, go d-tuilamaid do ṡeirḃís do ḋéanaḋ lé in̄tin̄iḃ fiorġlana. Tré ar d-Tiarna, &c.

Lé h-aġaiḋ an treas doṁnaiġ den Advent.

Taḃair cluas d'ar n-urnuiġṫiḃ, aṫċuiniġamaid ṫú A Ṫiarna: agus soilsiġ dorċadas ar n-in̄tin̄e lé grásta do naoṁċúirte. Tré, &c.

Lé h-aġaiḋ an ceaṫramaḋ doṁnaiġ den Advent.

Brosduiġ do ċuṁaċd aṫċuiniġamaid ṫú A Ṫiarna, agus tar; agus fóir orruin̄ lé do ṁór-ṡuḃáilce: ion̄us tré ċúngnaḋ do ġrásta, go luaṫóċaḋ maiṫfeaċas d'ḟaḃaireaċda an niḋ a cuirṫar ċum maille lé ar b-peacaiḋ. Tré, &c.

Lé h-aġaiḋ lae Nodlag.

Taḃair ḋúin̄ A Ḋé uileċuṁaċtaiġ a ḃeiṫ saorṫa lé nuaḋ-ḃreiṫ tré ċolain̄ do Ṁic aonġeinte; *sin̄e aṫá* congḃuiġṫe lé sean *sclaḃuiġeaċd faoi ċuing* an ṗeacaiḋ. Tré, &c.

Lé h-aġaiḋ an Doṁnaiġ taoḃ astiġ den oċtṁaḋ lá na Nodlag.

A Ḋé ṡíorruiġ ⁊ uileċuṁaċtaiġ, díriġ ar n-gníoṁarṫa do réir do naoim ṫola; ioñus tré ainim do Ṁiċ ionṁuin go d-tuilamaid méadúġ a n-deáġoibreaċiḃ.

Lé h-aġaiḋ lae féile an Timċiollġeárṫa.

A Ḋé ṫug slánúġ síorruiġ mar ḋuais don ċine daona, tré ṁaiġdeanas ṫorṫaṁúil Ṁuire beañuiġṫe: Taḃair ḋúiñ, aṫċuiniġamaid ṫú, go moṫóċamais a h-eadarġuiḋ tré a d-tuilamaid uġdar na beaṫa, ar d-Tiarna Íosa Críosd do Ṁac féin, a ġlacaḋ ċugaiñ.

Lé h-aġaiḋ lae ċiñ an dáláḋéag.

A Ḋé d'ḟoillsiġ aniuġ do na náisiúniḃ le treorúġ an réilt do Ṁac aonġeinte féin: taḃair go fáḃaraċ ḋúiñe, aig a ḃ-fuil eolus ċeaña ort tré ċreideaṁ, go d-treoróċfuiḋ siñ faoi ḋeireaḋ ċum gné d'árdaċda do smuainiúġ.

Lé h-aġaiḋ an Doṁnaiġ taoḃ astiġ den oċtṁaḋ lá, de lá ċiñ an dáláḋéag.

Taḃair ċum deáġċríoċ lé do ċráiḃṫeaċd *neaṁḋa, móide* do ṗobail uirísil, aṫċuiniġamaid ṫú A Ṫiarna: ion̄us go raiḃ fios aca go de atá riaċtanaċ aca lé déanaḋ, agus go m'féidir leo na neiṫe a ḋéanaḋ, air a b-fuil eolus aca. Tré, &c.

Lé h-aġaiḋ an dara Doṁnaiġ taréis lae ċin̄ an dáláḋéag.

A Ḋé ṡíorruiġ agus uileċuṁaċtaiġ, a riaġluiġas na h-uile neiṫe neaṁḋa agus talṁuiġ; éist go fáḃaraċ lé h-urnaiġṫiḃ do ṗobail, agus taḃair ḋúin̄ do ṡíoṫċáin ionar n-aimsir. Tré, &c.

Lé h-aġaiḋ an treas Doṁnaiġ taréis lae ċin̄ an dáláḋéag.

A Ḋé ṡíorruiġ agus uileċúṁaċtaiġ, féuċ go fáḃaraċ air ar laige; agus sín amaċ láṁ ḋeas do ṁórḋaċda ċum ar g-coimirce. Tré, &c.

Lé h-aġaiḋ an ceaṫraṁaḋ Doṁnaiġ taréis lae ċin̄ an dáláḋéag.

A Ḋé, aga b-fuil fios naċ féidir lin̄e, tré laige ar nádúire daona, maireaċtain ameasg an oiread so de ċontaḃairṫiḃ: taḃair ḋúin̄ slánúġ coirp agus anama, ion̄us, na neiṫe ḟulaingamaid air son ar b-peacaiḋ, go ma féidir lin̄ *buaiḋ a ḃreiṫ* orra tré do ċúngnaṁsa. Tré *&c.*

Lé h-aġaid an cúigeaḋ Doṁnaiġ taréis lae ċin̄ an dáláḋéag.

Cuṁduiġ impiġamaid ṫú A Ṫiarna, do ṗobal lé do ḃuan-ṫrócaire; ion̄us go raḃamaidne cosainte lé do ḋídean, do ċurras ar muin̄ígin go h-uile a g-coḃair do ġrása neaṁḋa. Tré, &c.

Lé h-aġaid an séaṁaḋ Doṁnaiġ taréis lae ċin̄ an dáláḋéag.

Taḃair ḋúin̄, aṫċuiniġamaid ṫú A Ḋé uile-ċúṁaċdaiġ, air m-beiṫ ḋúin̄ a g-cóṁnuiġ ag smuainúġ air neiṫe réasúnta go g-coṁlíonamaid a ḃ-focal agus a n-gníoṁ, iad so atá taiṫneaṁaċ leatsa. Tré, &c.

Lé h-aġaid an Doṁnaiġ Septuagesima.

Éist go caoiṁ, aṫċuiniġamaid ṫú A Ṫiarna, lé h-urnaiġṫiḃ do ṗobail; ion̄us mar atá sin̄e faoi ṗianós go fírċeart air son ar b-peacaiḋ, go raḃamaid saorṫa go trócaireaċ air son glóire d'ainime. Tré, &c.

Lé h-aġaid an Doṁnaiġ Sexagesima.

A Ḋé, a ḟeicas naċ g-cuiramaid aon ṁuiníġin a nid air-biṫ is féidir lin̄ a ḋéanaḋ: taḃair ḋúin̄ go fáḃaraċ a ḃeiṫ cosainte tré ḋídean 'oċtúra na naisiún anaġaid gaċ anṡóga. Tré, &c.

Le h-aġaiḋ an Doṁnaiġ Quinquagesima.

Éist ar n-urnaiġṫe go caoiṁ aṫċuiniġamaid ṫú A Ṫiarna: agus iar m-beiṫ saorṫa ó ṡlaḃraiḃ ar b-peacaiḋ, coin̄iġ sin̄ ó gaċ uile anṡóġ. Tré, &c.

Lé h-aġaiḋ an ċeud Doṁnaiġ den g-Caraos.

O Ḋé, a ḟírġlanas d'Eagluis lé congḃáil an ċaraois gaċ bliain; taḃair dod ṗobal, go g-cuirfeaḋ siad a n-gníoṁ le deáġoibreaċiḃ gaċ niḋ do ċuiras siad rómpa a ġlacaḋ uaitse tré staonaḋ. Tré, &c.

Lé h-aġaiḋ an dara Doṁnaiġ den g-Caraos.

A Ḋé a ḟeiceas go ḃ-fuil sin̄ easḃaċ an̄ gaċ uile ṡuḃáilce; coin̄iġ sin̄ taoḃ amuiġ ⁊ taoḃ asdiġ, ion̄us go raḃamaid saor ó gaċ uile anṡóḋ ion̄ar g-colain̄, agus go raiḃ ar n-anama glanta ó gaċ uile ḋroċsmuaintiġṫe. Tré, &c.

Lé h-aġaiḋ an treas Doṁnaiġ den g-Caraos.

Feuċ air ṁóide luċd na h-uṁalaċda guiḋamaid ṫú A Ḋé *uile*ċuṁaċdaiġ; agus sin amaċ *deasláṁ do ṁórḋa*ċda le nar g-cosaint. Tré, &c.

Lé h-aġaiḋ an ceatraṁaḋ Doṁnaiġ den g-Caraos.

Taḃair ḋúin̄, guiḋamoid ṫú A Ḋé uileċuṁ-ċtaiġ; go raḃamaidne atá ceartṗianta do éir ar míluaiḋeaċdiḃ, caḃarṫa le cóḟurtaċd o ġrásta. Tré, &c.

Lé h-aġaiḋ Doṁnaiġ na Páise.

Feuċ anuas go trócaireaċ air do ṗobal, guiḋ-maid ṫú A Ḋé uileċuṁaċdaiġ; ion̄us tré do íodlacaḋ go raiḃ siad riaġluiġṫe a g-colain̄, gus tré do ḋídean go raiḃ siad cosainte a -anam. Tré, &c.

Lé h-aġaiḋ Doṁnaiġ an Iúḃair.

A Ḋé uileċuṁaċtaiġ agus ṡíorruiġ, do ṫug ur ar Slánuiġṫóir colan̄ do ġlacaḋ agus fulang ur an g-crois mar ṡompla úṁalaċda don ċine aona: taḃair ḋúin̄ go trócaireaċ, go d-tuilanaid leasúġ ion̄ar m-beaṫa d'ḟáġail tré ṡompla ḟoiġide agus a ḃeiṫ roin̄ṗáirteaċ ion̄a aiséiriġ. ré, &c.

Lé h-aġaiḋ Doṁnaiġ na h-Aiséiriġe.

A Ḋé a d'ḟosgail bealaċ na síorruiġeaċda *n̄e a g-coṁ*ṫrom an lae niuġ, tré ḃuaiḋ do

Ṁic aonġeinte ós cion̄ an ḃáis ; taḃair ḋúin̄, ar móide ḃeiṫ tairḃeaċ tré do ċúngnaḋsa, noċ do curraḋ ion̄ar n-in̄tin̄ le do ġrásta roiṁḋíriġṫe. Tré, &c.

Lé h-aġaiḋ an Doṁnaiġ *a n-Albis.*

Taḃair ḋúin̄ aṫċuiniġamaid ṫú A Ḋé uile-ċuṁaċdaiġ ; ion̄us mar ṡolamnuiġamar féile na cásg, go g-coimeomaid é tré do ġrásta, ion̄ar m-beaṫa agus ion̄ar n-deáġḃéasaiḃ. Tré, &c.

Lé h-aġaiḋ an dara Doṁnaiġ taréis Cásg.

A Ḋé do ṫóg suas an saoġal tuite tré uirísleaċd do Ṁic ; taḃair dod ḟíréaniḃ gáirdeaċas marṫanaċ, ion̄us mar ṡaor tú iad ó ḃaoġal báis biṫḃuain go d-taḃarfá ḋóiḃ sólás gan ċríoċ do ṡealṁúġ. Tré, &c.

Lé h-aġaiḋ an treas Doṁnaiġ taréis Cásg.

A Ḋé a ṫaisbáinas solus d'ḟírin̄e dóiḃ so a ṫéid air seaċrán, ion̄us go m'féidir leo ṫeaċd air ais ċum sliġe na fíréantaċda : taḃair dóiḃ so uile adṁuiġas an t-ainim críosdúil, gaċ niḋ a ḋiúltúġ *atá anaġaiḋ* na h-adṁála sin, agus gaċ *niḋ atá oireaṁnaċ* do leanúint. Tré, &c.

Lé h-aġaiḋ an ceaṫramaḋ Doṁnaiġ taréis Cásg.

A Ḋé a ṫugas air na creidaṁuiġ a ḃeiṫ air aon iñtiñ; deonuiġ do na daoiniḃ, go raiḃ gráḋ aca air na neiṫiḃ orduiġas tú, agus go raiḃ mian aca leis na neiṫiḃ a ġeallas tú; ioñas ameasg neiṫe neaṁċiñte an t-saoġail so go m-beaḋ ar g-croiḋṫe socruiġṫe air an áit ioña ḃ-fuil ḟirġáirdeaċas le ḟáġail. Tré, &c.

Lé h-aġaiḋ an cúigeaḋ Doṁnaiġ taréis Cásg.

A Ḋé, ó a d-tigañ gaċ uile niḋ atá maiṫ, deonuiġ dúiñe aṫċuiniġas ṫú, go smuainiġamaiḋ tré d'análúġ naoṁṫa air gaċ niḋ atá ceart, agus tré do ṫreorúġ go g-cuiramaiḋ iadsin a n-gníoṁ. Tré, &c.

Lé h-aġaiḋ Féile Deasġaḃála ar d-Tiarna.

Deonuiġ aṫċuiniġamaiḋ ṫú A Ḋé uileċuṁaċtaiġ; ioñus mar ċreidamaiḋ go n-deaċaiḋ do Ṁac éinġeinte ar Slánuiġṫóir suas air neaṁ a g-coṁṫrom an lae so; go g-cóṁnóċaḋ siñe *a n-iñtiñ* mar an g-céadna ameasg neiḋṫe neaṁ*ḋa. Tré, &c.*

Lé h-aġaiḋ an Doṁnaiġ taoḃ asdiġ den oċtṁaḋ lá Deasġaḃála.

A Ḋé uileċúṁaċtaiġ agus ṡíorruiġ, taḃair ḋúin̄ toil ċráiḃṫeaċ d'iomċar ḋuitse a g-coṁnuiġ; agus seirḃís do ḋéanaḋ dod ṁórḋaċd le croiḋ dílis. Tré, &c.

Lé h-aġaiḋ Doṁnaiġ na Cincíġise.

A Ḋé do ṫeagasg croiḋṫe na ḃ-fíréan le lon̄raḋ an Spioraid Naoiṁ a g-coṁṫrom an lae so; taḃair ḋúin̄ an̄sa Spiorad ċéadna, go m-blaisfamais an ċeart, agus an̄ a ṡólás-san go m-beaḋ síorġáirdeaċas oruin̄. Tré, &c.

Lé h-aġaiḋ Doṁnaiġ na Tríonóide.

A Ḋé ṡíorruiġ ⁊ uileċuṁaċtaiġ do ṫug dod ṡeirḃíseaċiḃ a n-adṁáil an ċreidiṁ ḟírinig, glóir na Tríonóide d'aiṫniúġ; agus a g-cúṁaċd mórḋaċda an aondaċd d'aḋrúġ; aṫċuimiġamaid ṫú, ion̄us tré neart an ċreidiṁ ċéadna go rabamaid cosaimte ó gaċ uile ċruaḋċás. Tré, &c.

Lé h-aġaiḋ Diardaoine Ċoirp Críosd.

A Ḋé d'ḟág aguin̄e, faoi an t-sácramuint iongantaċ *so, cuiṁnniúġ* air do ṗáis; taḃair ḋúin̄ *aṫċumiġamaid* ṫú, urraim a ṫaḃairt do rúndiaṁara naoṁṫa do ċoırp agus d'ḟola, aır ṁoḋ go n-aıríġamaıd a g-cóṁnuıġ ıon̄uın̄ toraḋ d-ḟuasgalta : do ṁaıras, &c.

Lé h-aġaıḋ an dara Doṁnaıġ taréıs na Cıncíġıse.

Taḃaır ḋúın̄ A Ṫıarna, eagla agus gráḋ buanṡeasaṁaċ a ḃeıṫ aguın̄ dod aınm naoṁṫa ; ó naċ m-beıran̄ tú a ċoıdċe do ṫreorúġ uaṫa so, do ṡocruıġas tú go dıongṁálta an̄ do ġráḋ. Tré, &c.

Lé h-aġaıḋ an treas Doṁnaıġ taréıs na Cıncíġıse.

A Ḋé, a ċosantóır na druınge a ċuıras a n-dóċas ıonad ; óır gan do ċongnaḋ ní ḃ-fuıl aon nıḋ seasṁaċ, ná aon nıḋ naoṁṫa : méaduıġ do ṫrócaıre oruın̄, ıon̄us faoı do stıúrúġ agus faoı do ṫreorúġ, go ma féıdır lın̄ a ḋul tré ḋeáġneıṫe an t-saoġaıl so, aır ṁoḋ naċ g-caılfamaıs ıad so atá síorruıḋ. Tré, &c.

Lé h-aġaıḋ an ceaṫraṁaḋ Doṁnaċ taréıs Cıncíġıse.

Deonuıġ aṫċuınıġamaıd ṫú A Ṫıarna, go raıḃ *cúrsa an* t-saoġaıl so rıaġluıġṫe ḋúın̄e a síoṫċám *faoı do ṫreorúġ* ; agus go raıḃ d'Eagluıs luaṫ*ġáıreaċ a g-*cıuıneas agus a g-cráıḃṫeaċt. Tré, *&c.*

Lé h-aġaıḋ an cúıgeaḋ Doṁnaıġ taréıs na Cıncíġıse.

A Ḋé a d'ollṁaıġ deáġneıṫe dóḟeıcsıonaċa dóıḃ so a ġráḋuıġas ṫú, dóırt anuas ıon̄ar g-croıḋṫıḃ an̄saċd do ġráḋa; ıon̄us aır do ġráḋúġ ḋúın̄ an̄sna h-uıle neıṫıḃ agus ós cıon̄ na n-uıle neıṫe, go ma féıdır lın̄ seılḃ ḟáġaıl aır do ġeallaṁnaċıḃ do ṡáruıġas gaċ uıle ṁıan. Tré, &c.

Lé h-aġaıḋ an séaṁaḋ Doṁnaıġ taréıs na Cıncíġıse.

A Ḋé na suḃáılcıḋ, ar leat go h-ıomlán gaċ nıḋ ıs fearr, plandaıḋ ıon̄ar m-brollaċıḃ gráḋ d'aınme ḟéın; agus taḃaır ḋúın̄ méadúġ rıaġaltaċda, ıon̄us go g-coṫóċfá na deáġneıṫe, agus lé sírġnás cráıḃṫeaċda go g-cuıdóċfá ıad so ata coṫuıġṫe. Tré, &c.

Lé h-aġaıḋ an seaċṫṁaḋ Doṁnaıġ taréıs na Cıncíġıse.

A Ḋé naċ mealltar do roıṁraḋarc a nıḋ aır bıṫ a h-orduıġṫar leıs; guıḋamaıd ṫú go h-uṁal, gaċ nıḋ d'aṫrúġ uaın̄ do raċad an̄ doċaır ḋúın̄; agus gıḋ bé nıḋ do raċaḋ an̄ *soċaır ḋúın̄ a* ḃron̄aḋ orruın̄. Tré, &c.

Lé h-aġaiḋ an oċtṁaḋ Doṁnaiġ taréis na Cincíġise.

Bron̄ orruin̄e aṫċuiniġamaid ṫú A Ṫiarna, spiorad smuaintiġṫe a g-cóṁnuiġ air na neiṫe ata ceart, agus a n-déanaḋ; ionus sin̄e, naċ féidir lin̄ maireaċtaiṁ gan tú, go g-caiṫeamaid ar m-beaṫa dod' réirsa. Tré, &c.

Lé h-aġaiḋ an naoṁaḋ Doṁnaiġ taréis na Cincíġise.

Go raiḃ cluasa do ṫrócaire foscailte A Ṫiarna, d'urnaiġṫiḃ an ṗobail do ġuiḋas ort, agus ion̄us go n-éiriġ leo a n-aṫċuiniḋe d'ḟáġail, taḃair orra na neiṫe d'iarraiḋ ata taiṫneaṁaċ leatsa. Tré, &c.

Lé h-aġaiḋ an deiċṁaḋ Doṁnaiġ taréis na Cincíġise.

A Ḋé a ḟoillsiġas go mórṁór d'uileċuṁaċd a d-taḃairt maiṫeaṁnais, agus a n-déanaḋ truaiḋe; méaduiġ do ṫrócaire orruin̄e, ionus air g-cur ar muiníne an̄ do ġeallaṁnaċiḃ go *n-deanfá* roin̄páirteaċ sin̄ ion̄sna neiṫe neaṁḋa. *Tré, &c.*

Lé h-aġaiḋ an aonṁaḋ Doṁnaiġ déag taréis na Cincíġise.

A Ḋé uileċuṁaċtaiġ agus ṡíorruiġ, do ṡáruiġas a líonṁaireaċd do ṁaiṫeasa luaiḋeaċda agus mianta na droinge do ġuiḋas ort; dóirt anuas do ṫrócaire orruin̄, ion̄us go maiṫfá na neiṫe do ċuiras faitċíos air ar g-coinsias, agus go d-taḃarfá ḋúin̄ na neiṫe naċ láṁóċfaḋ sin̄ iarraiḋ. Tré, &c.

Lé h-aġaiḋ an dara Doṁnaiġ déag taréis na Cincíġise.

A Ḋé uileċuṁaċtaiġ agus ṫrócairiġ, ó is de do ṫíoḋlacaḋ ṫárluiġas go n-déanid d'ḟíréin seirḃís ḋuit go fiúntaċ foilleaṁnaċ; taḃair ḋúin̄ aṫċuiniġamaid ṫú, riṫ air ar n-aġaiḋ gan tuisleaḋ ċum tairḃe do ġeallaṁnaċa d'ḟáġail. Tré, &c.

Lé h-aġaiḋ an treas Doṁnaiġ déag taréis na Cincíġise.

A Ḋé uileċuṁaċtaiġ agus ṡíorruiġ taḃair ḋúin̄ méadúġ creidiṁ dóċais agus carṫanaċda; agus ion̄us go d-tuilfamais iad sin d'ḟáġail, a ġeallas tú ḋúin̄, broin̄ orruin̄ gráḋ a ḃeiṫ aguin̄ air gaċ niḋ orduiġas tú. Tré, &c.

Lé h-aġaiḋ an ceaṫraṁaḋ Doṁnaiġ déag taréis na Cincíġise.

Dídin A Ṫiarna, aṫċuiniġamaid ṫú, d'Eagluis tré do ḃuan ṫrócaire; agus ó tá ar g-colan̄ básṁar, ag tuitim gan do ċúngnaḋsa, go g-coin̄iġ do ġrásta saor í o gaċ doċar, agus a treorúġ ċum slánuigṫe. Tré, &c.

Lé h-aġaiḋ an cúigṁaḋ Doṁnaiġ déag taréis na Cincíġise.

Go n-glanaiḋ agus go g-cosanaiḋ do ḃuan ṫrócaire d'Eagluis A Ṫiarna; agus ó ṫárla naċ féidir léiṫe ḃeiṫ sáḃáilte gan ṫusa, go raiḃ sí treoruigṫe a g-cóṁnuiġ lé do ḃron̄tanas. Tre, &c.

Lé h-aġaiḋ an séaṁaḋ Doṁnaiġ déag taréis na Cincíġise.

Go d-téiġ do ġrásta A Ṫiarna roṁain̄ agus 'nar n-diaiḋ; agus go d-tugaiḋ sí oruin̄ a ḃeiṫ diṫċiollaċ a n-deáġoibreaċiḃ do ġnáṫúġ. Tré, &c.

Lé h-aġaiḋ an seaċṫṁaḋ Doṁnaiġ déag taréis na Cincíġise.

Aṫċuiniġamaid ṫu A Ṫiarna, tabair dod

poḃal, go seaċanuiḋ siad gaċ pláiġ ón Diaḃal, agus le croiḋ fírġlan go leanaiḋ siad ṫusa an t-aon Dia fíriñeaċ. Tré. &c.

Lé h-aġaiḋ an oċtṁaḋ Doṁnaiġ déag taréis na Cincíġise.

Go d-treoruiġ cúṁaċd do ṫrócaire ar g-croiḋṫe aṫċuimiġamaid ṫú A Ṫiarna; óir gan do ċúngnaḋ ní féidir liñ ḃeiṫ taiṫneaṁaċ leatsa. Tré, &c.

Lé h-aġaiḋ an naoṁaḋ Doṁnaiġ déag taréis na Cincíġise.

A Ḋé uileċúṁaċtaiġ agus ṫrócairiġ, cosain siñ go fáḃaraċ ó gaċ cruaḋċás; ioñus air m-beiṫ ḋúiñ saor a n-anam agus a g-colaiñ, go ma féidir liñ na neiṫe do ḃamas leat a ċóṁlíonaḋ le lánṡaoirseaċt iñtiñe. Tré, &c.

Lé h-aġaiḋ an fiċeadaḋ Doṁnaiġ taréis na Cincíġise.

Taḃair go fáḃaraċ dod ḟíréaniḃ, aṫċuimiġamaid ṫú A Ṫiarna, maiṫfeaċas agus síoṫċáin; ioñas air m-beiṫ dóiḃ glanta ó ċiontaiḃ a b-peacaiḋ go léir, go ma féidir leo seirḃís do ḋéanaḋ ḋuit lé iñtiñiḃ neaṁeaglaċa. Tré, &c.

Le h-aġaiḋ an aonṁaḋ air ḟiċit Doṁnaiġ t na Cincíġise.

Cosain do ṁuintir A Ṫiarna atċuiniġa ṫú lé do ṡírṫróċaire; ion̄us faoi do ḋídea raiḃ siad saorṫa ó gaċ cruaḋċás, agu ġnáṫúġ deáġoibreaċa go raiḃ siad tugṫ dúṫraċdaċ dod ainm. Tré, &c.

Le h-aġaiḋ an dara air ḟiċit Doṁnaiġ t na Cincíġise.

A Ḋé, ar n-dídean agus ar neart, ṫusa atá ad uġdar na cráiḃṫeaċda, taḃair cluas naiġṫiḃ dúṫraċdaċa d'eagluise; agus deonu ḃ-faġmaid le tairḃe, gaċ niḋ a iarrama creideaṁ. Tré, &c.

Lé h-aġaiḋ an treas air ḟiċit Doṁnaiġ t na Cincíġise.

Maiṫ A Ṫiarna atċuiniġamaid ṫú pe do ḋaoine; ion̄us go raḃamaidne fuasgail do ṁaiṫeas ó na ciontaiḃ ion̄ar ṫuitamar t laige féin. Tré, &c.

Lé h-aġaiḋ an ceaṫraṁaḋ air ḟiċit Doṁ taréis na Cincíġise.

Brosduiġ, atċuiniġamaid ṫú A Ṫiarna, cr

d'ḟíréin; ioñus air n-éiriġ níos dúṫraċdaiġ ḋóiḃ a g-coṁlíonaḋ deáġoibreaċa, go moṫuiġid tré do ṁaiṫeasa leiġis níos éifeaċdúla. Tré, &c.

Lé h-aġaiḋ féile Pádraic.

A Ḋé do ḋeonuiġ Pádraic beañuiġṫe d'Easbog agus do Ċonfesóir do ċur uait, ċum do ġlóir féin do ṡeanmóruġ do na náisiúniḃ; taḃair ḋúiñe lé na luaiḋeaċdsan agus eadarġuiḋ, go ma féidir liñ tré do ṫrócaire na neiṫe do ċóṁlíonaḋ orduiġas tú ḋúiñ le déanaḋ. Tre, &c.

Lé h-aġaiḋ féile Teaċtaireaċda an Aingil.

A Ḋé le'r ba toil, &c. T. 78.

Lé h-aġaiḋ féile Peadair is Póil.

A Ḋé do ḃeanuiġ coṁṫrom an lae so lé mairtíreaċd d'apstoil ġlórṁara Peadar agus Pól; deonuiġ dod eagluis, a n-orduiġṫe do leanúint añ gaċ uile niḋ, óir is ṫríoṫfasan do ġlac siad tús na riaġaltaċda. Tré, &c.

Lé h-aġaiḋ féile Tógḃála Ṁuire.

Maiṫ A Ṫiarna aṫċuiniġamaid ṫú, peacaiḋ do ḋaoine; ioñus ó naċ d-tig liñ do ṡásúġ le nar n-gníoṁarṫa féın, go slánóċfuıḋ sıñ tré eadarġuıḋ Máṫar do Ṁıc ar d-Tıarna. Tré, &c.

Lé h-aġaıḋ féıle Naoıṁ an Doṁaın.

A Ḋé uıleċuṁaċtaıġ agus ṡíorruıġ, a ṫug ḋúıñ luaıḋeaċda do naoıṁ go h-uıle d'onórúġ aır aon ḟéıle aṁáın; atċuımıġamaıd ṫú, go m-broñfá orruıñ ıomadúlaċd taıtneaṁaċ d'ḟáḃaırsa, tré ṁéadúġ uıṁıre na n-eadarġuıḋṫóırıġ. Tré, &c.

OIDEAS DO ḂAINAS LÉ AIṪṀÉAL AGUS LÉ AIṪRIĠ.

Ó naċ d-téıġañ aon lá ṫorruıñ aır naċ n-déanamaıd peacaḋ a mórán de neıṫıḃ, ıs dá ḃrıġsın naċ ceart dúıñ aon lá leıgañ ṫorruıñ gan aıtṁéal a ḃeıṫ orruıñ. Aır an áḋḃar sın ba cóır don Ċríosdaıġ aır feaḋ a ṡaoġaıl ḃeıt aıṫṁéalaċ. 'Sé substaınt an aıtṁéıl croıḋḃrúġ, no aıṫreaċas fírıñeaċ do ḃeıṫ orruıñ tré ḟeırg a ċur aır Ḋıa: agus ıs toraḋ don aıṫṁéal so aıṫrıġ, atá déanta suas de ġníoṁarṫaıḃ áırıġṫe suḃáılceaċa, atá leagṫa amaċ ḋúıñ, lé na g-claoıḋtear na h-anṁıanta, agus lé na n-déantar síoṫċáın *ıdır Dıa* agus an peacaċ. Óır ní ḃ-fuıl aon *ṁeas ag Dıa* aır an aıtṁéal neaṁṫorṫaċ adṁuıġ-

as aṁáın an peacaḋ agus ḋaoras é ; aċt lé naċ
asuıġṫar an peacaċ, agus lé naċ saorṫar é ó
eacaḋ, ná ó na ṫoraḋ.

Nír ṁínıġ an Eagluıs, go ḃ-fuıl adṁáıl
ácramuıntúıl na b-peacaıḋ sologṫa rıaċtanaċ :
ċt atá sé d'ḟıaċıḃ orruıñ a n-adṁáıl do Ḋıa lé
ıṫreaċas fírıñeaċ, agus rún daıngean do ḃeıṫ
guıñ lé na g-ceartúġ. Óır ní féıdır aon ṗeac-
ḋ a ṁaṫaḋ gan aıṫṁéal ; agus dar n-dóıġ,
aċ ḃ-fuıl aon aıṫṁéal añ gan a ḃeıṫ lánċıñte
úıñ ıoñar n-ıñtıñ, go ḃ-fuıl sıad peacúıl.

Gan an dualgas so ċoṁlíonaḋ go laeṫúıl ní
ıdır lıñ cur a n-aġaıḋ na n-anṁıanta so ıoñ-
r rugaḋ sıñ ; agus orduıġṫar ḋúıñ añsa t-Soıs-
eul na h-anṁıanta so do ċongṁáıl síos agus
o ċlaoıḋ, d'eagla go ḃ-faıġfaḋ an peacaḋ
uaıḋ orruıñ. Óır ó naċ ḃ-fuıl ıoñar n-anṁıan-
a aċt dúıl pléısıúır do ṫaḃaırt ḋúıñ féın ;
gus ó ṫugas truaıllıúġ na lagnádúıre daona or-
uıñ a ṁeas, go ḃ-fuıl sé réasúnta aguıñ sıñ féın
o ṡásúġ a dul aır aġaıḋ lé ar mıanta féın do
eıṫ aguıñ ; marso, ḃéıḋeaḋ ar b-peacaıḋ go mı-
ıc foluıġṫe uaıñ, do ċoṁnóċaḋ sıad ıoñaıñ gan ar
-eolus ; agus ní féıdır don daılle so ḃeıṫ smaċ-
uıġṫe ċoıḋċe, aċt le solus an Spıoraıḋ Naoıṁ,
n-éınḟeaċd lé ar g-coṁoıbrıúġ féın a g-coṁ-
naḋ go laeṫúıl na suḃáılce so an aıṫṁéıl.

Gıḋ, mar a duḃraḋ ċeana, naċ ḃ-fu rıaċtanaċ, lé bríġ ṡácramuınt na h-aıṫrıġe d aıl, na peacaıḋ sologṫa do ċur a ḃ-faoıs añsa n-am ċéadna, ısí an rıaġaıl ıs fearr leanúınt, an t-ıomlán d'aḋṁáıl don oıde f dean, ıoñas marso, go m-béaḋ an t-ıo acu maıṫte lé bríġ na h-absolóıde. Agu an cúrsa so níos moltaıġe do ḃrıġ gur mn ġnıġṫar ceıst aṁraıs éıfeaċtaıġ ḋe, am luċt an léıġın féın, cıa acu ıs sologṫa no mar a leıṫeıd so, nó a leıṫeıd so de ṗeacaḋ.

OIDEAS ROIṀ SCRÚDAḊ COINSÍAIS.

Sol a d-toısıġ tú aır scrúdaḋ do Ċoıns smuaın, naċ léıgfıḋ do ḋorċadas nádúrṫa do ṗeacaıḋ d'ḟeıcsınt, gan ġrásta an t-s neaṁḋa. Meallfır ṫú féın lé h-ıomad s ṫuaırımeaċa, béıḋ sgrúbal agad a mıon-n agus ní feıcfar ḋuıt do ċorṫa dá ṁéad mar ġníoṁarṫa gan díoġḃáıl. Sañ g- áıt, dá ḃríġ sın, úṁluıġ ṫú féın a raḋarc agus guıḋ é aır son an t-soluıs atá d'eas ort, aır an moḋ so leanas.

URNAIĠ ROIṀ SCRÚDAḊ COINSÍAIS.

A Ṫıarna mo Ḋıa, déan trócaıre orm *peacaċ: aḋṁuıġım* go h-uṁal aḋ raḋar geinaḋ mé a b-peacaḋ, agus gur dorċadas an uile ṗeacaḋ. Dá réir sin, dom ṫaoḃ féin, ruiṫim air m'aġaiḋ a n-ḋorċadas ó ṗeacaḋ go peacaḋ, do mo ṡásúġ féin san̄ am a láṫair gan aṁras; aċt ag cur míṡásaṁ ortsa, agus ag déanaḋ náṁaid díom féin ḋuitse. Aċt ṫusa A Ṫiarna d'orduiġ solus do éiriġ as an dorċadas, do ċuiris mar an g-céadna do Ḃriaṫar a g-colain̄ daona, mar atá do Ṁac éinġeinte, ċum a ḃeiṫ na ṡolus dúin̄, agus ċum gaċ uile ḋuine dá d-tig air an t-saoġal so a ṡoillsiúġ; cuir do ṡolus naoṁṫa go trócaireaċ ormsa. Óir do ḟorḟógraiḋ do Ṁac ionṁuin ḋam na droċ-ċlaonta, agus anṁianta mírialta coiripṫe mo ċroiḋ, do ḃásúġ: agus d'orduiġ sé ḋam má tá dóċas agam ċum beaṫa ṡiorruiġ d'ḟáġail, gan aontúġ dóiḃ, aċt a g-claoiḋ agus a g-céasaḋ. Faraor! ní ḋeárna mé so, aċt a ċontrárḋaċd go díreaċ, is minic do ṫug mé srian do na h-anṁiantiḃ so, agus do ṡásuiġ mé iad. 'Sé mo ṁian agus m'in̄tin̄ anis, A Ḋé, feuċaint cá ṁéad a d'aontuiġ mé ḋóiḃ; agus d'ḟáġail amaċ cad é an míċeart, cad iad na corṫa agus na peacaiḋ ion̄ar ṫarraingadar mé: agus adṁuiġim gur b'é do ṫaḃartas féin an mian so. Aċt O Aṫair na trócaire agus an t-soluis! go dé ċó mór is

373339

ṁeallfas mé mé féin, muna d-tugaiḋ tú cúngnaḋ ḋam san̄ obair so lé do Spiorad Naoṁ! Tá ḟios agam naċ ḃ-fuil aon niḋ foluiġṫe ó do raḋarc; aċt dom ṫaoḃ féin adṁuiġim go ḃ-fuilim a n-dorċadas orm féin: déanan̄ mo ġráḋ ḋam féin fáḃar dom anṁianta, agus meallan̄ sé mé ċum géillaḋ dóiḃ; agus bíoḋ go ḃ-fuilid mórán de mo ṗeacaiḋ ag teaċt am aġaiḋ go follasaċ, agus naċ féidir a g-ceilt, atáid fós mórán eile, foraor! foluiġṫe uaim. Aċt foillsiġsa A Ṫiarna iad sin féin dam; soillsiġ an dorċadas so atá ion̄am; leiġeas mo ḋaille, agus aṫruiġ gaċ sgamal ḟoluiġas mo ṗeacaiḋ uaim; ion̄us naċ m-béiḋin̄ níos faide am ṡeicréid dam féin, ná aneolaċ air mo loċta. Cuir annas do Spiorad Naoṁ ion̄ mo ċroiḋ, agus lé dealraḋ ded ṡolus diaḋa, fosguil m'intleaċt, ċum go m-béaḋ raḋarc iomlán agam air mo ṗeacaiḋ agus air mo ḋroċġníoṁarṫa; agus marsin ag fáġail aiṫne ḋam orm féin, agus ag glacaḋ aiṫṁéil go h-inṁeoḋanaċ, go g-cuirfuin̄ eolus ort, agus go n-glacfá asteaċ an̄ do ḟáḃar arís mé. Amen.

Urnaiġ eile ċum na críċe céadna.

A Íosa ionadruigṫe! A Idirṁeoḋantóir is *cúṁaċtaiġ* agus is gráḋṁaire; tigim ċugad daiṁḋeoin mo ṡuaraiġeaċda, daiṁḋeoin na slaḃraiġ agus na g-cuiḃreaċa lér ċeangail an peacaḋ mé don t-saoġal so. Tigim leis an lán-ṁuinínsin do ṁoṫuiġim nuair do ḃreaṫnuiġim, gur ḋóirtis an braon déaġnaċ dod ċuid fola, agus gur ofráil tú ṫú féin lé mo ṡlánúġ. Do ṗeacuiġas A Ṫiarna, do ṗeacuiġas go ró ṫrom. Ċuaiḋ m'iñtiñ air seaċrán tré aontúġ d'iomad smuaintiḋ malluiġṫe ba ċeart dam a ṫeilgean uaim lé criṫeagla. Do ṫug mo ċroiḋ suas é féin go ró ṁór dom ċlaonta anṁianaċa, agus do ġean air neiṫe talṁuiġe. Do riñas úsáid ró ṁalluiġṫe dom ṫeangain de nár ceart dam feiḋm a ḋéanaḋ aċt lé ṫusa do ṁolaḋ, agus glóir ṫaḃairt ḋuit. D'ḟulaingas dom ċéadfaḋa uile mo ṫarraint ċum peacaiḋ. Do riñadar acfuineaċa m'anama go h-iomlán ceañairc ṁalluiġṫe anaġaiḋ do ṁórḋaċda naoṁṫa, a n-áit mo naoṁúġ mar ba cóir dóiḃ. Do riñas mórán oilc, agus do ḃí an beagán maiṫeasa do ṫug tú orm a ḋéanaḋ, cuidiġṫe air mo ṫaoḃsa leis an oiread sin leisge agus neaṁṡuime, gur mó do ṫuill mé díoġaltus ná luaċsaoṫair air a ṡon. A n-aon ḟocal, na laeṫe do ċaiṫas atáid folaṁ ó ṡuḃáilce, agus lán de ṁírialtaċd.

An é so do ġeall mé ċó minicsin ḋuit, A Ḋé

ag glúine m'oide faoisidean? An é so an
gráḋḃuiḋeaċas ba cóir ḋam a ḃeiṫ agam ort air
son do ṫrócaire, tré ṁaiṫeaṁnas a ṫaḃairt ḋam
an̄ mo ṗeacaiḋ ion̄ar ċiontuiġ mé mé féin an
uair sin? Óċ! A Ṡlánuiġtóir! do ḃíḋas a
g-cóṁnuiġ neaṁḋílis agus fealltaċ ḋuit. Ba
náire ḋam m'ḟocal do ḃrisaḋ lé aon truaiġleánaċ
cosṁuil liom féin; agus naċ m-béiḋ mé líonta
le buairreaṁ in̄tin̄e agus lé doilġíos, ag feis-
cint m'ḟailliġ a g-cóṁlíonaḋ na geallaṁna so
lamanta do ġniḋim ḋuit nuair ṫigim a n-dáil ċ
naoṁ-ṡácraminte. Aḋṁuiġim A Ṫiarna
d-tuillfaḋ an droċúsáid do rin̄as díoḃ, agus
beagán tairḃe do ṫarraingas ó na n-gnátúġ
n-dúnfuiḋ an̄ m'aġaiḋ go bráċ na tiobraid
antaċa so, do ċuir tú air bun an̄ d'Eag
ċum peacaiḋ na b-peacaċ boċta míṡéar
do niġe amaċ; agus go n-daorfá mé ga
caire, ċum meaḋċan do ḋíḃfeirge go
d'ḟulang, agus dualgas dobrónaċ mo r
teaċda d'iomċar. Ag so an niḋ ba c
feiṫeaṁ a ḃeiṫ agam leis ó do ċear
nuair smuainígim air an d-trócaire g
naċ m-biḋean̄ tuirseaċ go bráċ ag l
na g-caoraċ caillte, agus do ġnid
maiṫeas dólaḃarṫa; a ḃ-fad ó tuitim

as dam, tá súil agam, lé muinín láidir, maiṫeaṁnas d'ḟáġail an̄ mo ṗeacaiḋ. Lán den dóċas so, raċfad asteaċ ion̄am féin, noċtfad cúláite is mṁeoḋanaiġe mo ċoinsíais ḋuit; agus cuartóċaiḋ mé go dúraċdaċ a ċréaċda go léir.

Tuille teagaisg.

Taréis cúngnaṁ Dé d'impiġ ḋuit, tosuiġ go dúraċdaċ air scrúdaḋ do ċoinsíais. Lé so do ḋéanaḋ, smuainiġ air d-tús, ar ṫuit tú go toilteanaċ an̄ aon de na peacaiḋiḃ so atá toirmisgṫe lé aiṫeantaiḃ Dé: an̄sa dara h-áit, má tá tú ciontaċ air aon ċor, a naġaiḋ aiṫeanta na h-eagluise: an̄sa treas áit, má ṫuit tú a g-ceaċtar de na peacaiḋ so air a n-glaoḋtar go coitċion̄ "na seaċt b-peacaiḋ marḃṫaċa."

Air gaċ aon ċean̄ acu so, scrúd do ċoinsías go diṫċiollaċ, aċt san̄ n-am ċéadna gan sgrúbal ró ṁór a ḋéanaḋ; agus beoḋuiġ do ċuíṁne lé smuaintiúġ air an anṁian is mó dá ḃ-fuil tú claon, agus air ġnéṫiḃ na h-áite, an ċoṁluadair, agus na n-gnóṫuiġe an̄ a m-béidir ḋuit a ḃeiṫ tugṫa suas.

FOIRM SCRÚDAIḊ AN ĊOINSÍAIS DO RÉI AIṪEANTA DÉ.

Air an g-ceud Aiṫne.

Smuainiġ ar ṫug tú do ċréatúr air biṫ, onóir dliġṫar do Ḋia aṁáin? Cá ṁeud? ṁinic?

Má ġráḋuiġ tú Dia ós cion̄ na n-uile nei nó, má ġráḋuiġ tú aon ċréatúr níos mó ná D Cá ṁeud? Cá ṁinic?

Má rin̄ tú aṁras go toilteanaċ a n-airtea air biṫ Creidiṁ? Cá ṁeud? Cá ṁinic?

Má ḃí tú ainḃfiosaċ as a rioċt, a b-pui Creidiṁ? a n-aiṫeantiḃ Dé, nó na h-Eaglu Cá ṁeud?

Má rin̄ tú éadóċas dod ḋeoin a naġaiḋ caire Dé? Nó, ar ċuir tú mumín ró ṁói a ṫrócaire, gan coṁoibriúġ ḋuit lé na ġrást g-coṁlíonaḋ deáġoibreaċa? Cá ṁeud? ṁinic?

Má rin̄ tu failliġ a d-taoḃ do ṗaidreaċa a air maidin, nó tráṫnóna? Cá ṁeud? ṁinic?

Má ḃí tú ciontaċ a g-creidaḋ go raiḃ air biṫ a n-dán do ḋuine? Nó má ċreid *n-asarluiġeaċt*, nó a b-piseogiḃ? Cá ṁe *Cá ṁinic?*

Má ċreid tú a m-brionglóidiḃ, má d'iarr tú eolus air luċt feasa, nó a leiṫéide sin de ḋroċneiṫe gan ċéil? Cá ṁeud? Cá ṁinic?

Air an dara h-Aiṫne.

Smuainiġ, má rin̄ tú neiṁniḋ d'ainim Dé, nó úsáid a ḋéanaḋ ḋe go neaṁurramaċ? Cá ṁeud? Cá ṁinic?

Má ṫug tú mionaiḋ éiṫiġ, nó obana? nó má ṫug tú air ḋaoine eile a d-taḃairt? Cá ṁeud? Cá ṁinic?

Má ṁalluiġ tú, nó má ṁionuiġ tú; nó má ṫug tú air ḋaoine eile a ḋéanaḋ? Cá ṁeud? Cá ṁinic?

Má ḃris tú do ṁionaiḋ dlisdionaċa; nó má ṫug tú air ḋaoine eile a ḋéanaḋ? Cá ṁeud? Cá ṁinic?

Má ċóṁlíon tú an niḋ air son a d-tug tú an miona oban? Cá ṁinic?

Air an treas Aiṫne.

Smuainiġ má rin̄ tú faillíġ, de lá an Tiarna do naoṁúġ, lé caillaḋ Aifrin̄, nó a ḃeiṫ a láṫair duit gan urraim ċeart, nó a ḃeiṫ neaṁaireaċ do ġníoṁartaiḃ spioradálta, nó don teagasg *atá lé fáġail* ad ṗaráisde féin? Cá ṁeud? *Cá ṁinic?*

Má ċaiṫ tú an Doṁnaċ, nó lá saoire a n-déanaḋ gnóṫaiḋ saoġalta gan riaċtanas; a sugra, nó a n-díoṁaomas? nó má ṫug tú air ḋaoine eile a ḃeiṫ aṁlaiḋ? Cá ṁeud? Cá ṁinic?

Air an ceaṫramaḋ h-Aiṫne.

A d-taoḃ dualgais na clain̄e dá d-Túismiġṫóiriḃ, agus dá n-Uaċdaránaiḃ.

Smuainiġ, má ṫug tú neaṁurraim air biṫ dod Aṫair, nó dod Ṁáṫair? Cá ṁinic?

Má ṫug tú freagarṫa géara nó neaṁurramaċa orṫu; a d-tógáil ċum feirge, nó buaireaṁ a ċur orṫu air ṁoḋ air biṫ eile? Cá ṁinic?

Má rin̄ tú faillıġ ḋíoḃ ion̄a d-tin̄eas, ion̄a m-boċdaine, nó ion̄a riaċtanasiḃ eile? Gan a n-adṁáil tré uaḃar? Cá ṁinic?

Má ṁasluiġ tú, nó má ṁalluiġ tú iaḋ? Cá ṁeud? Cá ṁinic?

Má ḃí tú neiṁneaċ nó neaṁḟoiġneaċ a nuai a ċuir siad do loċda a meaḃair ḋuit? Má ṫug tú droċṁeas air a g-cóṁairle ṁaiṫ? Cá ṁeud? Cá ṁinic?

Má rin̄ tú faillıġ dá d-tiomna ċóṁlíonaḋ *taréis* a m-báis; nó a ċur air cáirde go neaṁ*riaċtanaċ.*

Má ṫug tú tarcuisne, nó asúṁalaċd a

uaċdaránıḃ dlısdıonaċa, spıoradáltá nó tuata? Cá ṁeud? Cá ṁınıc?

Má ṫug tú tarcuısne, no díṁeas do ḋaoıne aosda? Cá ṁeud? Cá ṁınıc?

A d-taoḃ dualgaıs Seırḃísıġ agus luċt oıbre, ċum a Máıġısdırıḋ, agus ıad so do ṫugas obaır uaṫa lé déanaḋ.

Smuaınıġ má ḃí tú uaıḃreaċ, ceasaċdaċ, nó asuṁal dod ṁáıġısdır, nó dóıḃ so ṫugas obaır ḋuıt lé déanaḋ? Cá ṁeud? Cá ṁınıc?

Má ḃí tú neaṁḋúraċdaċ a d-taoḃ na n-gnóṫaıġ a cuıreaḋ faoı do ċúram? Cá ṁeud? Cá ṁınıc?

Má ċuır tú neaṁṡuım a d-taırḃe ċeart réasúnta do ṁáıġısdır, nó do ṁaoır oıbre? Cá ṁeud? Cá ṁınıc?

Má léıg tú do ḋíḃáıl a ḃeıṫ déanta dóıḃ, añ a b-pearsaın, añ a maoın, nó añ a g-clú? Cá ṁeud? Cá ṁınıc?

Má rıñ tú gaduıġaċt, má d'ıñıs tú bréaga, nó má ṁıoñaıḋ tú go fállsa, lé na d-toıl a ḋéanaḋ, a n-uaır ḃí ḟıos agad nár ċóır ḋuıt aıṫne Dé a ḃrısaḋ aır son aon duıne? Cá ṁeud? Cá ṁınıc?

A d-taoḃ dualgais Aiṫreaċa mar ḃainas dá g-clain̄.

Smuainiġ má ġráduiġ tú do ċlan̄ lé gráḋ Críosdúil?

Má rin̄ tú failliġ dá múnaḋ, no a ḃ-fáġail múinte a n-airteagail an Ċreidiṁ?

Má rin̄ tú faillig oideas ṫaḃairt dóiḃ an̄sa n-am ba cóir, do réir d'acfuine, nó a staid ċeart san̄ t-saoġal?

Má smaċtuiġ tú iad an̄ a loċtiḃ san̄ am ċeart; nó má ṁol tú a g-corṫa, a n-díṫcéile, nó a laige?

Má ṫug tú scan̄ail ḋóiḃ? Cá ṁeud? Cá ṁinic?

Má ḃí tú ró ḋian orṫa?

Má ṫug tú d'ḟiaċ orṫu staid ḃeaṫa áiriġṫe ġlacaḋ, nó duine áiriġṫe do ṗósaḋ?

Mar ḃainas do Ṁáiġisdiriḋ agus d'Uaċtaráin eile na d-taoḃ so atá faoi na g-cúram.

Smuainiġ má ṫug tú aire ċeart lé do ṡeirḃísiġ, nó iad so faoi do ċúram, a stiúraḋ an̄ a m-béasiḃ agus an̄ a g-coṁraḋ?

Má ṫug tú am ḋóiḃ lé na b-paidreaċa a ráḋ *maidin* agus tráṫnóna; lé aifrion̄ d'éisteaċt air *an Doṁnaċ* agus laeṫiḃ saoire; agus uaim *ċum na* sacramainte do ṫaiṫiġ?

Má d'orduıġ tú dod ṡeırḃísıġ, nó dóıḃ so faoı do ċúram, an nıḋ sın a ḋéanaḋ, do ḃí fıos agad naċ raıḃ ceart? Cá ṁeud? Cá ṁınıc?

Má rıñ tú faıllıġ ċum a d-tuarasdal d'íoc; nó maıll a ḋéanaḋ ıoña íoc? Cá ṁeud? Cá ṁınıc?

Aır an cúıgeaḋ h-Aıṫne.

Smuaınıġ má rıñ tú nıḋ aır bıṫ ba cosaṁuıl a ḃeıṫ na ċúıs lé bás do ċóċréatúra? Má ḃrosduıġ tú daoıne eıle lé na ḋéanaḋ; nó mıan croıḋ a ḃeıṫ agad dó? Cá ṁeud? Cá ṁınıc?

Má tá fuaṫ dıongṁálta agad dod ċóċréatúr?

Má rıñ tú tíoránaċd, nó fóırneart na n-aġaıḋ so aır a raıḃ fıaċa agad, nó daoıne eıle ḃí añ do ċuṁaċd, go h-áırıġṫe baıntreaċa, díleaċdaıḋ, nó na boċdáın? Cá ṁeud? Cá ṁınıc?

Má ḋıúltaıḋ tú maıṫeaṁnas ṫaḃaırt dóıḃ so do rıñ díoḃáıl ḋuıt?

Má rıñ tú díoġaltas ós íseal aır son doċaır do rıñeaḋ ḋuıt, nó an doċaır do ṡaoılıs do rıñeaḋ ḋuıt; má ṫug tú aır ḋaoıne eıle lé a ḋéanaḋ, nó a ṁıanúġ añ do ċroıḋ? Cá *ṁeud? Cá* ṁınıc?

Aır an Séṁaḋ h-Aıṫne do réır mar ḃaınas sí do ḋaoınıḃ pósta.

Smuaınıġ má rın̄ tú, má duḃaırt tú, nó má ṫug tú fad aıre an̄ d'ın̄tın̄, nıḋ aır bıṫ a ḃéarfaḋ ort na geallaṁnaċa dlısdeanaċa do rın̄ tú dod ċéıle a n-am do ṗósta a ḃrısaḋ?

Smuaınıġ, go ḃ-fuıl an urraım dlıġṫar do ṡácramuınt an ṗósta, an onóır dlıġṫar dod ċéıle, an meas a dlıġtar ḋuıt féın, an ceartas dlıġṫar dod ċlaın̄, an raṫ agus sonas do gaċ páırtıḋ, tarcuısnıġṫe le brısaḋ neaṁonóraċ aır bıṫ de ḋualgas an ṗósta; agus go ḃ-fuıl gníoṁ, focal, nó smuaıneaḋ aır bıṫ ġluaısas ċuca na ḋíoḃáıl; agus ba ceart a g-cosg an̄sa toıseaċ, aır eagla da d-taḃarfaıḋ cean̄ dóıḃ gur an olc a ḃeıṫ a n-deıreaḋ. Cá ṁeud, agus cá ṁınıc atá tú cıontaċ aır an moḋ so?

A ḋ-taoḃ daoıne neaṁṗósta.

Smuaınıġ má rın̄ tú, má duḃaırt tú, nó má ċuır tú roṁad lé rún ın̄tın̄e, nıḋ aır bıṫ ba cosaṁuıl lé neaṁonóır nó truaıllıúġ a ṫaḃaırt dod ṗearsaın.

Smuaınıġ go ḃ-fuıl an naoṁṫaċd ıarras *Dıa uaıt,* an onóır atá foılleaṁnaċ dod ṗearsaın, *suaıṁneas* d'ın̄tın̄e, do ṡláınte, do ċlú, do ṡúl añ t-saoġal so, agus do ṁaoın, tarcuısnıġṫe go ı-ıomlán lé dúıl do ḃeıṫ agad, anṁıanta na ollamne do ṡásúġ ; an nıḋ a duḃaırt Críost a eıṫ na náṁaıd d'ár slánúġ : agus go ḃ-fuıl níoṁ aır bıṫ, nó focal, nó smuaıneaḋ aır bıṫ as rıoċd a ċuırras leo, díoḃálaċ go h-anṁór, gus go ma cóır a g-cosg san m-bun, aır eagla, á léıgfıḋ ceañ leo, go ma h-olc a n-deıreaḋ. á ṁeud, agus cá ṁınıc atá tú cıontaċ aır an noḋ so ?

Mar do ḃamas do ḋaoıne a staıd aır bıṫ beaṫa.

Smuaınıġ má ṫug tú sganaıl lé éadtroıme, ó lé neaṁorreaṁnaċd añ d'ıomċar, nó lé do ómraḋ ?

Má rıñ tú úsáıd go malluıġṫe d'foclaıḃ ña m-bíḋ brıġ ḋúbaılte, ós coṁaır an t-aosóg, ó ıad so atá neaṁċıontaċ agus neaṁaṁrasaċ ? á ṁeud ? Cá ṁınıc ?

Má ċaıll tú d'aımsır a léıġaḋ leaḃra éıgcéılıḋ d-taoḃ cúıseana gráḋa, ċuırras lé lasaḋ anıanta na collaıñe agus ḋallas an ıntleaċd ? á ṁeud ? Cá ṁınıc ?

Má ṡıñ tú aḃráın drúısúla, nó má léıg tú a ñım, 'nuaır b' féıdır leat a g-cosg ? Cá ṁeud ? á ṁınıc ?

Má ṫasḃáin tú pictúiriḋ, nó dealḃa
ġlana, nó tráċd air neiṫe drúisúla ? Cá
Cá ṁinic ?

Má ċoiñiġ tú cóluadar neaṁṡrianta n
úil ; nó má ḃrosduiġ tú daoine eile
ḋéanaḋ ? Cá ṁeud ? Cá ṁinic ?

Air an Seaċtṁaḋ h-Aiṫne.

Smuainiġ má ṡealḃuiġ tú, nó má ṡeal
tú cuid do ċoṁursan go míċeart ? Má
é lé na meallaḋ a g-ceañuiġaċd, a meáda
lé toṁas míċeart, nó lé usúireaċd ? (
cealg air ṁoḋ air biṫ ċó h-olc le rob
asaċ). Cá ṁeud ? Cá ṁinic ?

Má ċeanuiġ tú, nó má ġlac tú ea
ḋaoine air a raiḃ aṁras agad da d-taoḃ
ṁeud ? Cá ṁinic ?

Má riñ tú doċar tré ṁailís, tré ṫnúṫ,
ḋíoġaltas dó ċuid do ċoṁarsan ? Cá
Cá ṁinic ?

Má riṫ tú a ḃ-fiaċa ṫar d'acfum. Cá
Cá ṁinic ?

Má riñ tú géarleanúint air do ċó
lé cúiseaniḃ cosdasaċa dliġe ? Cá
Cá ṁinic ?

Má ḋúiltuiġ tú, má ċuir tú a naġaiḋ.

rın̄ tú maıll, aısıoc a ḋéanaḋ aır son na díoḃála do rın̄ tú dod ċóṁursam, agus é an̄ do ċumas? Cá ṁeud? Cá ṁınıc?

Má ḋıúltuıġ tú do ġeallaṁnaċa ċóṁlíonaḋ ba ceart duıt a ḋéanaḋ, agus gan a g-cóṁlıonaḋ go n-deárnaḋ díoḃáıl dod ċoṁarsan, nó gur meallaḋ é? Cá ṁeud? Cá ṁınıc?

Aır an Oċtṁaḋ h-Aıṫne.

Smuaınıḋ má ṁıon̄uıġ tú a rıaṁ ós íseal, nó ós árd, má dúḃaırt tú, nó má ċuır tú a núıl aon nıḋ ḃí fállsa, nó aṁrasaċ a naġaıḋ do ċóṁursan? Má laḃaır tú go h-olc aır? Má ṁasluıġ tu é lé na ċur as a aınım? Cá ṁeud? Cá ṁınıc?

Má ḋıúltuıġ tú a ċlıú a ṡeasaḋ a nuaır ba cóır ḋuıt a ḋéanáḋ?

Má ṁol tú daoıne an̄ a g-coırṫıḃ agus a n-aınṁeasaraċdıḃ? Cá ṁeud? Cá ṁınıc?

Má ċuır tú corṫa an̄ a leıṫ ıon̄a raıḃ ḟıos agad naċ raıḃ sıad cıontaċ? Cá ṁeud? Cá ṁınıc?

Má d'ḟoıllsıġ tú peacaıḋ seıcréıdeaċa ḋaoıne eıle? Má d'ḟosguıl tú a leıtreaċa gan a g-cead?

Má d'éısd tú lé cóṁráḋ seıcréıdaċ ḋaoıne eıle? Cá ṁeud? Cá ṁınıc?

Má ċuir tú do ċóṁursanaiḋ a naġaiḋ a le gnóṫuiḋe seicréideaċa éiñeaċ acu iñseai duine eile? Cá ṁeud? Cá ṁinic?

Air an naoṁaḋ h-Aiṫne.

Smuainiġ má leag tú d'iñtiñ lé mian air na peacaiḋ so atá toirmisgṫe leis an s h-Aiṫne? Cá ṁeud? Cá ṁinic?

Air an deiċṁaḋ h-Aiṫne.

Smuainiġ má leag tú d'iñtiñ lé mian air na peacaiḋ so atá toirmisgṫe leis an s ṁaḋ h-aiṫne?

AIR RIAĠLAĊIḂ NA H-EAGLUISE.

An ċeud Riaġail.

Smuainiġ añ so arís, air an niḋ atá ordi leis an treas aiṫne d'aiṫeantiḃ Dé.

An dara Riaġail.

Smuainiġ má ḃris tú riaġail an trosgai réir d'oibliogáide, air feaḋ an ċaraois, n h-Advent, ná ceiṫre h-amanta d'ar ab a "Quatuor Tenses," ná air na Vigilaċa? *ṁeud?* Cá ṁinic?

An treas Riaġail.

Smuainiġ má ḃí tú níos mó ná bliain gan a ḋul a láṫair na caṫaoire faoisidean? Cá ṁeud? Cá ṁinic?

Má ḃí tú cruaḋṁuinéalaċ nó easurramaċ ċum d'oide faoisidean, do ḃriġ go raiḃ sé ag iarraiḋ do ṫarruint ó do ḋroċḃéasiḃ, agus do ġalair spioradálta do leiġas, nó do ḃriġ gur ċuir sé d'ualaċ ort breiṫeaṁnas ceart aiṫriġe a ḋéanaḋ? Cá ṁeud? Cá ṁinic?

Má ḃí neaṁṡuim nó leisg ort oiread de'n Teagasg Ċríosdaiḋ ḟoġlaim, is ṡaoil d'oide faoisidean riaċtanaċ duit? Cá ṁeud? Cá ṁinic?

Má rin̄ tú failliġ do ċoimsías a ḟírscrúdaḋ, roiṁ d'faoisidin a ḋéanaḋ duit? Cá ṁeud? Cá ṁinic?

Má rin̄ tú failliġ do ḃreiṫeaṁnas do ċóṁlíonaḋ mar ba cóir, nó má ċuir tú air cáirde é gan riaċdanas? Cá ṁeud? Cá ṁinic?

Air an ceaṫraṁaḋ Riaġail.

Smuainiġ má ḃí tú gan sácramuint ċoirp Ċríost do ġlacaḋ a n-am na cásg ó láṁiḃ Sagairt an Ṗaráisde, ná ó na ḟear ionaiḋ? Cá ṁeud? Cá ṁinic?

Air an cúigeaḋ Riaġail.

Smuainiġ má ċuir tú a neaṁṡuim an r de do ṡubstaint a íoc, atá leagṫa amaċ le h-aġ do ṫréadaiġ spioradáltá a ċoim̃eál suas, orduiġṫe do réir cleaċdaiḋ añsa n-áit a g-có nuiġañ tú? Cá ṁeud? Cá ṁinic?

Air an séṁaḋ Riaġail.

Smuainiġ má ṫug tú sganail lé droċṁea ṫaḃairt duit air orduiġṫiḃ na h-Eagluise d-taoḃ am do ṗósta; nó a d-taoḃ pó éineaċ eile air a m-beiṫ cúṁaċd agad ó ċioñ?

Má ḃí tú ainḃfiosaċ as a rioċd, air ġaol idir páirtiḋ atá lé pósaḋ; nó má ċeil tú é d ḋeoin?

Má ṫug tú díṁeas air ċóṁairle ċríona d'a agus do ṁáṫar; má riñ tú failliġ cóṁairle I nó d'oide-faoisidean, nó do ċáirde d'ḟáġail, nu a ḃí tú ag socrúġ le h-aġaiḋ do ṗósta?

Má riñ tú éalóġ, nó cur roṁat a ḋéanaḋ, n-am do ṗósta? nó má ċuidiġ tú lé dao eile, nó cóṁairle ṫaḃairt dóiḃ lé na ḋéanaḋ

Má riñ tú failliġ air ḟuagra trátúil a ṫaḃa *dod Ṡagart* Paráisde a d-taoḃ do ṗósta *ċuir tú* roṁad?

Má ḃí súıl agad lé buntáısde ṡaoġalta níos mó ná buntáısde spıoradálta, a n-am do ṗósta?

Má rıñ tú faıllıġ, béasa an té ḃı súıl agad a ṗósaḋ, a d-taoḃ creıdıṁ agus cáılıḋeaċta d'ḟoġlum níos lúġa, ná a d-taoḃ na maoıne, nó neıṫe saoġalta eıle?

AIR NA SEAĊT B-PEACAIḊ MARḂṪAĊA.

Uaḃar.—Smuaınıġ, cá ṁeud, agus cá ṁınıc a ḃí tú uaıḃreaċ, ollġlóraċ, nó tıaránta dóıḃ so a ḃí añ do ċúṁaċd? Droċṁúınte nó masluıġṫeaċ lé do leıṫeıdıḃ féın? Easuṁal, nó mí-ṁoḋṁuıl lé d'uaċdaránıḃ?

Saınt.—Smuaınıġ cá ṁeud agus cá ṁınıc do ċlaon tú do antoıl an t-saoġaıl so, agus do neıṫıḃ an t-saoġaıl?

Cá ṁeud agus cá ṁınıc do ṁıanuıġ tú, agus do ṡealḃuıġ tú neıṫe go míċeart; do ġaḃ tú taırḃe míċneasda, agus maoın éagcneasta? Cá ṁeud, agus cá ṁınıc a ḃí tú cıontaċ de ċruaḋascroıḋ, d'éagcóır, agus d'éadtrócaıreaċd ċum aırgıd d'ḟágaıl, nó do spáráıl? Nó má ḃí tú tré anṁıan mórḋálaċ, tré uaḃar, nó tré ḋánaċd, neaṁṡásta lé do staıd ḃeaṫa, agus dá réır sın *ag déanaḋ munṁaır* a nagaıḋ tola Dé?

Formad.—Smuaınıġ cá ṁeud agus cá ı
a ḃí tú cıontaċ do ḃeıṫ éadṁar aır son
spıoradálta nó saoġalta do ċoṁursan?

Cá ṁeud, nó cá ṁınıc a ḃí cráḋ ort fá
ḟortún do ċoṁursan, nó do ḃí gáırdeaċ
fá na míḟortún? Cá ṁeud, nó cá ṁınıc
tú é féın, nó a ġníoṁarṫa go míċeart?

Fearg.—Smuaınıġ cá ṁeud, agus cá
ṫug tú ceañ do ḟeırg, do lasántaċd, nó do
ḟoıġıd, aır ċúıs dá laıġead, nó gan áḋb
bıṫ?

Craos.—Smuaınıġ cá ṁéad, agus cá
a ṫug tú ṫú féın do anṁeasaraċd a
agus a n-ól? Cá ṁéad a ċaıṫ tú ós
d'acfuıne?

Drúıs.—Feuċ go dé duḃraḋ ċeana dá
so, aır an séaṁaḋ ceañ d'aıṫeantıḃ Dé.

Leısg.—Smuaınıġ cá ṁéad, ıs cá ṁ
ċlaon tú don ṁıan aınḃıḋṫeaċ sın lé míḋ
ḃeıṫ agad añsna neıṫıḃ ḃaınas lé Dıa,
maıṫeas dóḟeıcsınte an t-saoġaıl atá lé tea

Cá ṁeud agus cá ṁınıc, a ṫug tú t
neaṁċúram agus neaṁṡuım a g-cóṁlíon
ḋualgaıs spıoradálta?

Cá ṁeud agus cá ṁınıc do ḃí tú míṡea
añ do ḋeáġrúnıḃ? Faıllıġeaċ añ do lea

Míġráḋḃuıḋaċ do Ḋıa aır son a ṫaḃaıtaıs? Nó neaṁḋílıs dod ċáırdıḃ?

Má ṫug tú roġa leısgúıl do ḋíṁaoıneas agus do ḃoċdaıneaċd, anáıt oıbrıúġ go h-onóraċ agus go grıongalaċ lé do ċoıñeál suas?

OIDEAS SPEISIALTA AIR AN MOḊ BA ĊÓIR DEAĠḞAOISIDEAN DO ḊÉANAḊ.

Taḃaır fá n-deara, añ gaċ uıle ċeañ de na peacaıḋ so dá m-féıdır ḋuıt a ḃeıṫ cıontaċ, naċ é aṁáın go m-béıḋ tú cıontaċ añ do ṗeacaḋ féın, aċd a b-peacaıḋ ḋaoıne eıle mar an g-céadna; lé na g-cóṁaırlıúġ, a n-ordúġ, a n-aontúġ leo, nó molaḋ peacaıḋ ḋuıne eıle; ag cungnaḋ leıs, nó aır aon ṁoḋ eıle a ḃeıṫ roıñṗáırteaċ añ, gan a ṫoırmeasg anuaır a b'ḟéıdır leat, agus dá ċeılt anuaır do ḃí sé do ḋualgas ort a ḋéanaḋ puıblıḋ; ıs féıdır ḋuıt fós a ḃeıṫ cıontaċ a b-peacaıḋ ḋaoıne eıle lé droċṡompla ṫasḃánaḋ ḋóıḃ.

Lé h-aġaıḋ daoıne aosda ag déanaḋ faoısıdın ġenaráılte aır feaḋ a m-beaṫa, atá a leıṫeıde so de ḟoırm scrúdaıḋ an ċoınsıaıs atá leagṫa síos añ so, rıaċtanaċ ḋóıḃ; agus ıs cóır ḋóıḃ a léıġaḋ leıs an aıre ıs mó ıs féıdır leo ṫaḃaırt ḋó. Aċd *lé h-aġaıḋ daoıne* níos óıge, nó lé na n-aġaıḋ so ċaiṫas beaṫa ḋiaḋa agus rialta, agus ṫugas aire do na sácramuíntiḋ, tá dóċas, gur leor ḋóiḃ scrúdaḋ níos lúġa a ḋéanaḋ orṫa féin.

Iar ḃ-fáġail do ṗeacaiḋ amaċ duit, spreag ṫú féin ċum doilġís ḟírinig air a son, dá ḃ-fuaṫúġ air son ġráḋa Dé, agus lé rún diongḃálta a d-tréigean as so amaċ. Ċum sin do ḋéanaḋ, taḃair fád aire go m-béiḋ d'ḟaoisidin cuidiġṫe leis na ceiṫre cáiliḋeaċta so leanas; sé sin go m-béiḋ sí sóṫuigsionaċ, iomlán, aiṫġearr, agus eagnaċ. Air d-tús, bíoḋ d'faoisidin sóṫuigsionaċ; sé sin, ní cóir duit do ṗeacaiḋ d'ḟolaċ lé foclaiḃ dóṫuigsionaċa, ná aon ċor mailíseaċ do ċeilt. Óir tuig, naċ iad aṁáin do ṗeacaiḋ marḃṫaċa atá d'ḟiaċiḃ ort do ċur síos, aċt ṫairis sin, gaċ uile ċor mailíseaċ na g-cuideaċt do ḃainas leo, sé sin, gaċ uile ċor do ṁéaduiġas mailís, nó aṫruiġas gné an ṗeacaiḋ. Cuir a g-cás, a ḃeiṫ air meisge Diadoṁnaiġ seaċ aon lá eile, go méaduiġean̄ sé peacaḋ na meisge. Mar so aríst, aon niḋ a ġoid as an teampull, seaċ aon áit eile, aṫruiġan̄ sé gné ṗeacaiḋ na gaduiġaċda go peacaḋ na sácraléide.

San̄ dara h-áit, caiṫfiḋ d'ḟaoisidin a ḃeiṫ *iomlán*, sé sin, tá d'ḟiaċiḃ ort, gaċ aon agus *gaċ uile* ṗeacaḋ marḃṫaċ d'adṁáil air a g-cuimniġan̄ tú a ḃeiṫ ciontaċ. Óir tuig go h-áiriġṫe, go n-déanfaiḋ ceilt aon ṗeacaiḋ acu an ḟaoisidin neaṁúsáideaċ, agus go g-cuirfiḋ an ċeilt so toirmeasg, ní ṡé aṁáin air ṁaiṫeaṁnas aon ṗeacaiḋ, aċt fós go g-cuiran̄ sé a g-cean̄ na b-peacaiḋ eile, coir na sácraléide.

San̄ treas áit caiṫfiḋ d'ḟaoisidin a ḃeiṫ aiṫġeárr; sé sin, go g-caiṫfidear a deunaḋ gan aon ḟocal a laḃairt naċ m-bainan̄ lé substaint na faoisidean; go g-caiṫfidear a deunaḋ gan scéalta fada do ċur síos in̄te naċ m-bainean̄ leis an b-punc le ḃeiṫ socruiġṫe; a ḃ-ḟoclaiḃ eile, caiṫfiḋ tú socrúġ roiṁ ré an̄ d'in̄tin̄, adṁáil do ṗeacaiḋ, agus an̄sin a n-in̄sint dod oidefaoisidean a m-beagán d'ḟoclaiḃ, do réir do ṫuigse, mar is féidir ḋuit a g-cur a g-céil ḋó.

San̄ ceaṫraṁaḋ áit; caiṫfiḋ d'ḟaoisidin ḃeiṫ eagnaċ, sé sin, gan briaṫra mínáireaċa do laḃairt, agus gan aon niḋ d'in̄sint a ḃeiṫ díoḃálaċ d'aon neaċ eile, agus gan peacaḋ ḋuine eile d'ḟoillsiúġ gan riaċtanas.

URNAIĠṪE ROIṀ ḞAOISIDIN.

Ċum Dé an t-Aṫair.

A Ċruṫuiġṫóir neiṁe agus talṁan! a Ríġ na riġṫe, agus a Ṫiarna na d-tiarnaiḋ, do ċruṫuiġ mé as neaṁniḋ do réir d'íoṁáiġ féin, agus d'fuasguil mé lé fuil ṁórluaiġ do Ṁic éinġeinte; ní fiu mise an peacaċ anacraċ ṫusa d'ainmniúġ, ná oiread agus cuiṁniúġ ort. Impíġim ṫú go h-uṁal féaċaint orm ioñ do ṫruaiġṁéile, agus trócaire do ḋéanaḋ orm. Duitse A Ḋé fírnaoiṁṫa adṁuiġim mo ṗeacaiḋ, agus dá ma ṁían liom féin, ní ḟéadfuiñ a g-ceilt uaitse. Is tú mo Ċruṫuiġṫóir agus mo Ċúngantóir, mo Rialuiġṫóir agus m'Aṫair is foiġdmiġe; is tú mo neart, agus mo ḋídean, mo ḋóċas agus m'aiséiriġ, mo ḃeaṫa, ⁊ mo ṡuaiṁneas síorruiġ. A Ḋé ag a ḃ-fuil cúṁaċt eagna agus trócaire; glac truaiġe ḋaṁsa atá am ṗéist ḃoċt anacraċ ṫalṁuiġe, ná léig do mo ṁalluiġṫaċd A Ṫiarna, buaiḋ do ḃreiṫ air do ṁaiṫeas. Gaḃ ṫorm, A Ṫiarna ṡár-ionṁuin, agus glac truaiġe do m'anam ṗeacúil. Is tusa do ċruṫuiġ mé, is tusa fós aṁáin lér féidir mo ṡáḃáil. Cé ċuige, dá ḃriġ sin, a ruiṫfiñ aċt ċúgatsa? Má ṫeilgañ tú uait mé, táim caillte go bráċ. Tá ḟios agam gur caora air seaċrán mé, aċt tá rún daingean agam anis fillaḋ airais air an g-cró, ċum naċ n-íosfuiḋ mé leis an madaralla ċraosaċ atá ag tarraiḋ mo ṁillaḋ. Glac mé dá ḃriġ sin; má

ım̄ıġan̄ tú amuıċ mé, cé léıgfıġ asteaċ mé?
á ṫugan̄ tú tarcuısne orm, agus má ıompuıġan
uaım, cé d'ḟeuċfaḋ orm? Má táım truaıl-
ġṫe ıs féıdır leatsa mo ḋéanaḋ glan; má táım
ā, ıs féıdır leatsa mo leıġas; má táım teılgṫe
os ıs féıdır leat mo ṫógáıl suas; tá do ċúṁaċd
os treıse go mór ná mo ṁalluıġṫeaċd, agus
n̄ do ṫrócaıre ıs féıdır leatsa níos mó do
aıṫaḋ ná ís féıdır lıomsa do ṗeacuġ. Ná
auamıġ dá ḃrıġ sın aır uıṁır mo ṗeacaıḋ, aċt
ıṁnıġ gur mé obaır do láṁa, gan a ḃeıṫ
utuıġṫe lé déṫıḃ bréagaċa, aċt leatsa an t-aon
ıa aṁáın fíor agus bıṫḃeo. Da réır sın, mar
ċlaon d'eagna ṫú ċum mo ċruṫúġ, agus mar
ċlaon do ṫrócaıre ṫú ċum d'aon Ṁac do ċur
m ḟuasguılt; go n-déanıġ an eagna agus
trócaıre ċéadna anıs cóṁoıbrıúġ ċum
'ıompuıġṫe do ċoṁlíonaḋ. Do réır ıomadúl-
da do ṫrócaıre taḃaır maıṫeaṁnas dam ıon̄
o ċıontıḃ uıle; abaır aṁáın an focal, agus
ıḋ m'anam slán; abaır lé m'anam, ıs mé do
ınúġ, ṫusa a dúḃaırt leıs an doṁan, ní maıṫ
m bás an ṗeacaıġ, aċt ıon̄us go n-ıompóċuıḋ
agus go maırfeaḋ sé. Iompuıġ mé ċúgat
Ḋé, agus taḃaır orm maıreaċtaın na n-dıaıġ
a n-eagla níos mó faoı ḟeırg do ċur ort,

agus lé aire agus lé ómós níos éifeaċdúla mó ḋualgais ḋuit do ċoṁlíonaḋ. Taḃair orm m'uile ġníoṁarta stiúraḋ ċum d'onóra, agus an aimsir do ċaiṫas go díoṁaoin do leasúġ, ioñus lé beaṫa naoṁṫa, go d-taḃarfuiḋ mé ċum báis sona, agus go m-béiḋiñ luaṫġáireaċ ad ḟoċair air feaḋ na síorruiġeaċda. Amen.

Urnaiġ ċum Dé an Mac.

A Ṫiarna Íosa Críost is trócairiġe agus is séiṁe, an t-aon dóċas slánuiġṫe m'anama, ollṁuiġ mé lé do ġrásta ċum an ḟaoisidean so do ḋéanaḋ mar is cóir ḋam; agus taḃair ḋam fír-ḋoilġíos croiḋ ċum go g-caomfiñ d'oiḋċe agus do ló, lé h-uṁalaċd agus lé glaine coinsiais mo ṗeacaiḋ agus mo ṁalluiġṫeaċda; go d-téiġ m'urnaiġṫe suas A Ṫiarna ad ċóṁair; má ḃiḋeañ tú feargaċ liom cé an caḃarṫóir iarrfas mé? Nó cé ḋéanfas trócaire orm ioñ mo leatrom agus ioñ mo ṁíṡéan? Faraor! do ṗeacuiġ mé, agus do ṗeacuiġ mé go trom; aċt tá doilġíos orm anis mar ġeall air, agus impiġim go h-uṁal do ṫrócaire agus do ṗárdún. Glac mé aríst ioñ d'ḟáḃar, ṫusa do ġlac an mac *anċaiṫfeaċ* nuair d'ḟill sé ort; ṫusa do ġaḃ lé *Peadar d'éis* do ṡéanta, tré ḃeiṫ ḋó ag caoiḋ go geur ; gaḃ lıomsa mar an g-céadna. Iompuıġ mé A Ṫıarna, lé do ġrásta mar d'ıompuıġ tú ıadsan ; agus go raıḃ m'ıompóġ ċó buanṡeasṁaċ lé na n-ıompóġsan. A Ṫıarna agus A Ṡlánuıġṫóır an doṁaın, gaḃ lıomsa ; A Íosa ṡárṁaıṫ do ṫoırḃır ṫú féın a n-íobaırt aır an g-croıs ċum na b-peacaċ do ṡlánúġ, aṁarc ormsa an peacaċ boċt ag glaoġaċ aır d'aınım ıoñaḋruıġṫe; ná taḃaır aıre ċó mórsın dom olcsa, d'eagla go n-dearmódḟá do ṫrócaıre. Do rıñas cıonta aḋṁuıġım, tré a m-féıdır leatsa ó ċeart mo ḋamnúġ, agus mar sın do ċaıllas do ġrásta ; aċt ma ċaıllas, níor ċaıll tusa do ṫrócaıre, as a g-cleaċtañ tú cáċ uıle do ṡaoraḋ ó ḋamnuġ. Dá ḃrıġ sın, gaḃ lıom go trócaıreaċ, óır ıs tú féın mo ṡlánuıġṫóır, agus taḃaır párdún ḋaṁsa an peacaċ. A Íosa, sgaoıl m'anam ó ċuıḃreaċıḃ an ṗeacaıḋ, agus leıġıs é ó na créaċtıḃ spıoradálta. Iarrım agus aṫ-ıarrım ort do ġnúıs do ṫasbánaḋ ḋam, agus béıḋ mé slán. Cuır uaıt A Ṫıarna do ṡolus agus d'ḟírıñe ıoñ m'anam, ḟoıllseoċas agus ṁúınfas ḋam gaċ uıle andlıġ agus ṗeacaḋ, ba ċóır ḋam aḋṁáıl agus ċur síos a ḃ-faoısıdın ; agus fós neartóċas mé ċum a n-aıṫrıs agus ċum a noċtuıġṫe lé croıḋḃrúġ *agus lé ḟírḋoılıġíos* ; ṫusa aṫá ḃıṫḃeo, agus riaġluiġas mar aon leis an Aṫair, agus leis an Spiorad Naoṁ, tré ṡaoġal na saoġal. Amen.

Ċum Dé an Spiorad Naoṁ.

A Spioraid an t-soluis agus na n-grás! a ṫugas éifeaċd do na sácramuintiḃ. A Spioraid an ġráḋa agus na trócaire! feuċ anuas go fáḃaraċ ormsa atá mo ṗeacaċ ṁíḟiúntaċ, do ċuiras fearg ort go minic agus go ró ṫrom air ṁoḋiḃ éagsaṁla; aċt isé mo rún anis tré do ġrástasa úsáid do ḋéanaḋ do ṡácramuint na h-aiṫriġe mar leiġas spioradálta dom; agus air ḟómós dod ordúġ diaḋa, mo ṗeacaiḋ d'adṁáil dod ḟear-friotólṁ, lé dóċas as geallúnaċiḃ mo Ṡlánuiġṫóra, go ḃ-faiġḟin̄ absolóid iomlán ion̄ mo ṗeacaiḋ uile. A Ṫiobraid na trócaire diaḋa, mar do ṫug tú ḋom lé d'análúġ naoṁṫa, an deáġrún; taḃair grásta ḋom, go d-tiucḟaḋ liom an obair so do ċríoċnúġ do réir mar ċuir mé róṁam, ċum glóire dod ainimse, agus ċum slánuiġṫe m'anama féin.

Taḃair ḋam dá ḃríġ sin, A Spioraid ḟialṁair as a d-táinic gaċ uile ḋeaġ-ḃron̄tanas, taḃair ḋam go fáḃaraċ an croiḋḃrúġ iomlán úd do *ṫugais lá* éigin do Ḋáḃiḋ aiṫṁéalaċ; taḃair *ḋam dílseaċd* Ṁagdaléine, uirísle an ṗublacánaiġ, buanṡeasaṁaċd na mna ó Ċanaan, ⁊ buaireaṁ iñtiñe beañuiġṫe an deaġ-ġadaiġ air an g-crois. Taḃair grásta ḋam, mo ṗeacaiḋ go léir agus go h-iomlán d'adṁáil do mo liaġ spioradálta, lé rún seasaṁaċ sásaṁ a ṫaḃairt air son a n-deaċaiḋ ṫort, agus cur róṁam mo ḃeaṫa do leasúġ ó so amaċ.

Aċt A Spioraid an nirt agus an ġráḋa, A aon-ċóṁḟurtuiġṫóir m'anama! ó is é do ṁian go n-aontóċḟuiñ lé do stiúrúġ diaḋa ioñ gaċ uile niḋ; agus mar naċ n-iarrim niḋ air biṫ níos dúraċdaiġe ná toil Dé do ċóṁlíonaḋ; cioñas ṫárluiġañ sé, go d-tuitim airais ċó ṁinic sin añ mo loċdiḃ gnáṫúla. Ní h-í do ġrásta atá d'easḃaiḋ orm! Aċt faraor! 'Sé mo ṁíṡeasaṁaċd féin, mo ċrosántaċd, mo ṁíḟoñṁaireaċd ċum diúltúġ dom anṁiantaiḃ agus a g-claoiḋ; is é so an t-ádḃar fíriñeaċ. Is minic a ċuirim roṁam cur anaġaiḋ gaċ uile ċaṫuġ, agus go h-aiṫġeárr ġeiḃid treis orm, agus feallim ioñ mo ḋeáġrún. Ó ċeart dá ḃriġ sin ba ċóir ḋam m'anam uṁalúġ, agus adṁáil, naċ ḃ-fuil air ḋruim na talṁan éiñeaċ eile níos laige, ná níos díombuaine ná mé féin. Neartuiġ mé, dá ḃriġ sin, añ do ṫrócaire, ioñus air m-beiṫ ḋam gan aon ṁuinín a ḃeiṫ agam ıoñ mo neart féın, aċt lé dóċas ıomlán úṁal as do ċúngnaḋ, agus as do ċoḃaır ġrástúıl, go d-troıdfıñ mo náṁaıdıḋ spıoradálta mar ḋeıscıobal d'Íosa Críosd, agus fá ḋeoıġ go n-gaḃfuın buaıḋ lé luaıḋeaċd orṫu. Amen.

Oıdeas eıle.

Ag dul ċum faoısıdean, uṁaluıġ ṫú féın lé smaoıntıúġ aır ṁórḋaċd Dé, agus aır do ṡuaraıġeaċd féın. Ba ċóır ḋuıt ḃeıṫ glan a n-éadaċ, aċt san am ċéadna gan gleus árdċéımaċ a ḃeıṫ ort.

Taḃaır fád aıre, ag an am specíalta ag déanaḋ d'ḟaoısıdean, leag ṫú féın aır do ġlúınıḃ a ḃ-fıaḋnuıse an t-sagaırt, agus añ a leıṫede do ṁoḋ, naċ m-béıḋ tú ag geur aṁarc ıoña éadan, aċt bíoḋ do ṡúıle agus d'ıñtıñ go h-ıomlán leagṫa aṁuıl ıs da m-beıṫá ag aṁarc aır an g-céasaḋ ós do ċoṁaır. Iar socrúġ do ṗearsaıne, mar sın go cráıḃṫeaċ agus go beaċd, ımpıġ an ḃeañaċd ó d'oıdefaoısıdean añsna focaıl so leanas: "beañuıġ mé Aṫaır, óır do ṗeacuıġ mé," agus aır feaḋ an ama atá sé ag taḃaırt na beañaċda ḋuıt, coısrıg ṫú féın aır an moḋ *ġnáṫaċ*, agus té aır d'aġaıḋ leıs an ḃ-faoısıdın *ġeneráılte*, nó go d-tıgıḋ tú go dıġ na focaıl seo.

"tré mo ċoir ró ṁór féin." Éist an̄ sin leis na ceisdiḃ a ċuirfeas sé ċugat; ná buair, is ná cuir air seaċrán é lé freagarṫiḃ neaṁḋíreaċa, agus éigcéiliġ, aċt bíoḋ do ḟreagarṫa simpliḋ, díreaċ agus gearr; agus an̄ sin téiġ air d'aġaiḋ lé adṁáil do ṗeacaiḋ air an moḋ leagṫa síos ċeana.

Tuig san am ċéadna, má táir a g-cleaċdaḋ faoisidin ḋéanaḋ go minic, naċ riaċdanaċ ḋuit "an ḟaoisidin ġeneráilte" a ráḋ air fad, is leor a ráḋ "adṁuiġim do Ḋia uileċúṁaċtaċ, agus do na naoiṁ uile, gur ṗeacuiġas go ró ṁór, lé smuainaḋ, lé briaṫar agus lé gníoṁ, tré mo ċoir ró ṁór féin." Iar n-adṁáil do ṗeacaiḋ ḋuit, éist go h-aireaċ lé cóṁairle agus le h-oideas d'aṫar faoisidean; glac go h-uṁal do ḃreiṫeaṁnas aiṫriġe, agas an feaḋ atá sé taḃairt absolóide ḋuit spreag ṫú féin ċum croiḋḃruġ fírin̄eaċ air an moḋ so leanas: "Ion̄sna peacaiḋ sin, agus an̄ gaċ uile ṗeacaḋ naċ féidir liom taḃairt ċum mo ċuimne anis, atá doilíos Croiḋ fírin̄eaċ orm, agus sírim maiṫeaṁnas na d-taoḃ ó Ḋia uileċúṁaċtaċ, agus absolóid ortsa O Aṫair spioradálta;" agus an̄sin críoċnuiġ d'ḟaoisidin ag ráḋ "air an áḋḃar sin impiġim *air Muire naoṁṫa*," &c., go ḋiġ an deireaḋ.

URNAIĠṪE TARÉIS ḞAOISIDIN.

Ċum Dé an t-Aṫair.

A Ḋé na trócaire agus na truaiġe, ó d'éadtromuiġ mé mo ċoinsias ó na cionta le a raiḃ sé tromualuiġṫe; agus ó d'ḟoillsiġ mé, ċo maiṫ is b'ḟéidir liom, dom aṫair spioradálta, do ṡagart féin, gaċ uile ṗeacaḋ, air a m'ḟéidir liom cuiṁniúġ; sírim ṫú go h-uṁal tré luaiḋeaċda na Maiġdine bean̄uiġṫe Muire, agus na naoṁ go h-uile, an ḟaoisidin so do rin̄ mé anis a ġlacaḋ go fáḃaraċ. Aṫċuiniġim do ṁórḋaċd ḋiaḋa, déanaḋ suas as líonṁaraċd do ṫrócaire gaċ uile easḃaiḋ croiḋḃrúiġte, gaċ uile ḋíṫiomláine, agus gaċ uile ṁearḃal agus ḋearmad, do ṫárla san̄ ḃ-faoisidin so, nó a n-aon de na faoisidiniḃ do rin̄ mé roiṁe so; agus deonuiġ, A Ṫiarna, air m-beiṫ ḋam saor o gaċ uile smál agus truailliġeaċd peacaiḋ, agus ag sealḃúġ arist do ġrásta agus d'ḟáḃar diaḋa, nár ṫuillad do ḟearg go bráċ aríst, agus fa ḋeoiġ, go léigṫar asteaċ mé a ríoġaċd na ḃ-flaiṫeas; áit a riaġluiġir ad riġ ṡeasṁaċ ós cion̄ na n-aingeal agus ós cion̄ daoine a lár glóire dóin̄siġṫe tré ṡaoġal na saoġal. Amen.

Ċum Dé an Mac.

Taḃaır grásta ḋam A Ṫıarna Íosa Críosd, mo ḃeaṫa ċaṫaḋ níos aırıġe agus níos dúraċdaıġe as so amaċ, agus mo ṡean-ċıonta ṡeaċaınt, aır a ḃ-fuıl fíorġrám agam anıs, le rún daıngean agam tré do ġrásta dıaḋa, gan fearg do ċur ort leo so go bráċ aríst, ⁊ gaċ uıle ṡórt peacaıḋ a ṡeaċaınt, aċt go h-áırıġṫe, gan a ḃeıṫ cıontaċ lé lán toıl a b-peacaḋ marḃṫaċ. Lé n-aġaıḋ sın, A Ṡlánuıġṫóır ıs trócaırıġe, taḃaır grásta ḋam cur a n-aġaıḋ an ċaṫuıġṫe so da ḃ-fuıl mé tugṫa go h-anṁór. (An̄ so ba ċóır an t-anṁıan uaċdaraċ aınmnıúġ.) Tá ḟıos agam, "go g-caıllfar san̄ g-contaḃaırt ıadso ag a m-bıdean̄ gráḋ aır an g-contaḃaırt." Da ḃrıġ sın, tá rún dıongḃálta agam gaċ uıle ócáıd peacaıḋ de ṡeaċaınt ó so amaċ; óır má ṫuıtan̄ an fíréan seaċt n-uaıre, cá ṁınıcıġe go mór ıs féıdır daṁsa tuıtım, ıar m-beıṫ do mo laıge méaduıġṫe leıs an truaıllıġeaċd ⁊ leıs an daılle do fuaır mé tré oıḋrıġeaċd ó m'aṫaır Aḋaṁ? Aċt "ıs leor ḋam do ġrásta." Taḃaır ḋam go trócaıreaċ na grásta úd anıs, níos líonṁaıre, ná a rıaṁ: óır tá ḟıos agam "gan tusa naċ féıdır lıom éın̄ıḋ a ḋéanaḋ, *aċt ıs féıdır lıom* gaċ nıḋ a ḋéanaḋ tríodsa,

beaṅ
faoi
ċ. A
as as
croıḋbr
ule ṁea
sıdın so
ṅ mé ro
m-beıṫ
uaıllıġeaċd
do ġrásta ag
arg go bráċ
teaċ mé a
uġır ad rıġ
gus ós cıoṅ
ṡaoġal na saoġa

a déan
agus
do ċoba
agus
Dia a
Glória na
Amen.

Ċum

A Dé,
uile de
Ġuıṫeanta
níos fa

ċóneartuıġas mé." Ċídım maılís agus neaṁġrádḃuıḋeaċas an ṗeacaıḋ anıs níos soılléıre ná ċonaırc mé a rıaṁ : ıs é so, mar an g-céadna, toraḋ do ġrásta dıaḋa ; agus ıs lé cúngnaḋ an ġrásta so, ċuırım róṁam an deáġrún anıs, buan-ċogaḋ a ḋéanaḋ a n-aġaıḋ m'anṁıantıḃ, mo ḋroċ-ċlaontaıḃ, agus a n-aġaıḋ na scañaıle, na baoıse, agus anṁeasarraċda an t-saoġaıl ċuırıpe so. Taḃaır ḋam dá ḃrıġ sın A Ṫıarna, neart, mısneaċ, agus buanṡeasaṁaċd, agus duıtse féın ḃéıḋas an ḃuaıḋ, agus béıḋ mıse mo ġnóḋċan-buaḋa dod ġrásta, aır a ḃ-féaċfaıd aıngıl ⁊ daoıne lé foñṁaıreaċd. Óır béıḋ mé ıompuıġṫe ó ḃeıṫ mo náṁaıd ḋuıtse ċum a ḃeıṫ mo ċaraıd ıonṁuın ḋuıt, béıḋ mé aır mo ıompóġ o ṗeacaḋ go fıorċráıḃṫeaċd ; a n-aon ḟocal, ġeaḃfaıḋ mé an onóır a ḃeıṫ mo leanḃ ḋuıt anáıt a ḃeıṫ mo sgláḃuıḋ do Ṡatan. Agus ó tá ḟıos agam, daıṁḋeoın cumaıs do ġrásta dıaḋa, aır m-beıṫ ḋam fós mo ġníoṁuıġṫóır saor, go n-ıarrañ tú mo ċoṁoıbrıúġ féın ċum mo ṡlánuıġṫe ; tá rún agam dıtċıoll a ḋéanaḋ go bríoġṁar as so amaċ, lé gníoṁartıb contrárḋa Súḃáılce, gaċ uıle ċlaonaḋ ċum peacaıḋ do ıōsıúġ, aċt go h-áırıġṫe na peacaıḋ so ba ınt don ḟaoısıdın do ṫug do ġrásta ċúṁaċd am a ḋéanaḋ aır an ócáıd so. Is ıad so mo ıanta agus ṁo rúnta, agus ċum a g-cóṁlíonaḋ írım do ċoḃaır agus do ċúngna grástúıl, do ıaıras, agus do rıaġluıġas lé Dıa an t-Aṫaır, gus lé Dıa an Spıorad Naoṁ, a lár suaıḃnıs lólaḃarṫa na druınge toġṫa, tré ṡaoġal na saoġl. Amen.

Ċum Dé an Spıorad Naoṁ.

A Ḋé, A Spıoraıd Naoıṁ, A ṫaḃarṫóır gaċ uıle ḋeáġrúın, A ṫıobraıd soluıs agus ıuanṡeasṁaċda! Taḃaır grásta ḋam lé mo leáġṁıanta ċur a n-gníoṁ, agus gan a ḃeıṫ lam níos faıde mo lag ċréatúr aṫ-ṡleaṁnuıġṫaċ nar do ḃí mé roıṁe so. Ċum na críċe so, uırım roṁam a ḃeıṫ níos dıċıollaıġe a scrúdaḋ no ċomsıaıs, gaċ aon oıḋċe as so amaċ. Tá ḟıos ıgam, "ıad so do ṫarcuısnıġas neıṫe beaga, go l-tuıtfıḋ sıad lé beagán agus lé beagán." Dá ırıġ sın, ní léıgfad do mo neaṁıomlámteaċıḃ néadúġ, aċt déanḟad mo ḋıċıoll a laıġduġ gaċ á, agus béıḋ súıl agam aır an ıomláıne Ċríosdúıl úd, an staıd ıon̄ar cóır do gaċ fír-leıscıobal a ḃeıṫ. Lé cúngnaḋ do ġrásta dıaḋa, ıtá rún daıngıon agamsa toısıúġ gaċ lá leıs *ın g-ceud ṫoraḋ de* d'ofráıl ḋuıtse san̄ maıdın, ioñus go m-beañóċuiḋ an ċuid eile ḋe, tré a ċeangal mórálta, leis an g-cuid sin de do ḃainas duitse go specialta; ioñus mar so naċ m-béidiñ a ċoiḋċe ċó neaṁḋílis dod ġrásta go n-déanfuiñ dadaiḋ neaṁḟoilleaṁnaċ do Ċríosdaiġ ḋílis. A d-taoḃ an ḃreiṫeaṁnais aiṫriġe a cuirṫar orm, sírim go h-uṁal do ċúngnaḋ lé na ċongṁáil a g-cuiṁne, agus lé na ċoṁlíonaḋ mar is cóir. Ó! nár ḋearmadaiġ mé go deoġ mo ḋeáġrúnta, agus nár scuiriḋ mé do ḋéanaḋ mo ḋiċill a leasúġ mo ḃeaṫa, nó go d-tigiḋ ḋam fá ḋeireaḋ a ḃeiṫ m'aiṫriġeaċ ḟíriñeaċ, agus go g-cuiriḋ mé umam an duine nuaḋ; ioñus mar so go d-tuilliḋ mé lán-ṗárdún d'ḟáġail ioñ mo ṗeacaiḋ añso, agus an onóir a ḃeiṫ a seilḃ ṗríḃléidiḋ na naoṁ, agus fá ḋeoiġ suaiḃneas síorruiġ; tré luaiḋeaċda agus tré ṗáis mo Ṡlánuiġṫóra ionṁuin Íosa Críosd a ṁairas agus riaġluiġas leatsa agus leis an Aṫair tré ṡaoġal na saoġal. Amen.

URNAIĠṪE ROIṀ ĊOMAOIN.

A Ċaoiṁ Ṫiarna ṫrócairiġ Íosa Críosd! tá eagla ormsa atá mo ṗeacaċ ḃoċd ċiontúil, a ḋul *d'ionsuiġ* cuirme do ġráḋa. Moṫuiġim naċ *b-béaḋ aon* éilioṁ agam uirre ó mo luaiḋeaċdaiḃ féin ; ná a m-béiḋin̄ ċó dána is go raċfuin̄ dá h-ionsuiġe, aċt gur b'é do ṫoil é, ní hé sin aṁáin, aċt gur b'é d'aiṫne é. A duḃairt tú “ Muna n-íosfaiḋ siḃ feoil Ṁic an duine, ⁊ muna n-ólfaiḋ siḃ a ḟuil, ni ḃéiḋ beaṫa ioñuiḃ.” (In. vi. 54.) Atá mo ḋóċas an̄ sin a g-cóṁlíonaḋ do ṫola ; isé mo ḋóċas go n-déanfuiḋ do ṫrócaire ⁊ do ṁaiṫeas suas air son m'easḃuiḋṫe, agus go g-cuidóċaiḋ do ġrásta liom a ḋul d'ionsuiġe na cuirme so is milse agus is dó-iñsiġṫe do ċoirp ⁊ d'ḟola ionaḋruiġṫe, air an moḋ is oireaṁnaċ do Ċríosdaiḋ, agus is cóḟreagarṫaċ leis an niḋ air ar smuainiḋ tú ag cur air bun na sácramuinte so is naoṁṫa agus is miṁeasta.

Is tusa Dia na h-uile iomláine ; tá mise mo ṗeacaċ neaṁṡeasṁaċ, lag agus aṫ-ṫuitṁeaċ. A b-peacaḋ do rugaḋ mé, agus a g-ciontaiḃ do ġaḃ mo ṁáṫair a m-broin̄ mé ; is minic do rin̄ mé peacaḋ, do ċoṁnuiġ mé a b-peacaḋ ; agus faraor ! do riñe gnás fada, peacaḋ níos caidriúla ḋam ná oibriúġ suḃáilce ! Atá mé air mo ṫimċiollúġ lé eugcruasaiḃ agus lé caṫuiġṫe ; agus fós cuiran̄ tú d'aiṫne orm glacaḋ ḋíot féin, ṫusa atá do uile naoṁṫaċd, do uile ṁaiṫeas, agus do uile iomláineaċd ! “ Go n-déantar *do ṫoil air* an d-talaṁ, mar déantar air neaṁ." Ó d'orduiġ tú ḋam a ḋul ad ionsuiġ, isé mo ṁuinín ioñad go n-déanfuiḋ tú oireaṁnaċ mé air ṁoḋ éigint. Is féidir leat m'éagcruais d'iompóġ ċum a ḃeiṫ na n-áḋḃar luaiḋeaċda ḋam; is féidir leat mo ċosamt ó aontúġ do ċaṫúġ, agus is féidir leat m'anam a líonaḋ lé mían níos láidrre do ṡuḃáilce agus do riaġaltaċd, ná ḃí agam go d-tí so do ṗeacaḋ, do ḋíṫcéille, agus do ṁaiṫeasiḃ dímbuana an t-saoġail so. A Ṫiarna Íosa Críosd atá lán do ṫruaiġe! sírim agus aṫċuinigim ṫú go h-an-uṁal na grásta so ṫaḃairt ḋam anis; agus geallaim air mo ṫaoḃsa an úsáid is fearr is féidir liom a ḋéanaḋ ḋíoḃ, agus a ḃeiṫ dílis ḋuit go d-tí an deireaḋ. Téiġim ad ionsuiġ añ sin, mar raċaḋ duine tiñ ċum liaġ tuigsionaċ; mar raċaḋ an boċdán ċum deáġṫaḃarṫóir saiḋḃir agus fialṁar; mar ḋuine tréigṫe ċum na carada is ionraice; mar ḋuine ḃeiṫ lé h-éadan contaḃairteaċa móra agus an-ḟogusa, ċum áit dídin. Óir giḋ gur tû breiṫeaṁ na m-beo agus na marḃ, is tú fós Slánuiġṫóir agus teas-ġráḋuiġṫóir na n-anam daona; giḋ gur tú mo Ḋia, is tú sañ am ċéadna, mo ḋearḃráṫair sañ g-colain, agus is *gnáṫaċ* leat truaiġe ġlacaḋ do nádúir daona. *Ag cur* mo ṁuinín ioñtu so do ċáiliġeaċda, beiḋ m'ḟaitċís iompuiġṫe a n-gráḋ; béiḋ mo ċionta roiṁe so tiontuiġṫe a n-áḋḃar gráḋḃuiḋeaċais, 'nuair smuaiñiġim air an d-trócaire lé ar coiglaḋ mé; agus béiḋ caṫuiġṫe an t-saoġail aṫruiġṫe ḋaṁsa lé ḃeiṫ na n-ócáid luaiḋeaċda agus duaise.

Tá ḟios agam go maiṫ, go ḃ-fuil sé scríoḃṫa, "giḋ bé íosas an t-arán so, nó olfas cailís an Tiarna go míḟrúntaċ, béiḋ sé ciontaċ do ċorp agus d'ḟuil an Tiarna." (1 Cor. xi. 27.) Agus go cóḟreagarṫaċ leis an ḃ-fuagraḋ naoṁṫa so, do riñas tré do ġrásta, mo ḋiṫċioll mé féin a ḋearḃaḋ; do smuainiġ mé air staid mo ċoinsiais, ṫug mé mo ṗeacaiḋ ioñ mo ċuiṁne ċó maiṫ is b'ḟéidir liom, moṫuiġim croiḋḃrúġ ioñam dá d-taoḃ, d'aḋṁuiġ mé iad air ṁoḋ ċó oireaṁnaċ is b'ḟéidir liom, fuaras absolóid ioñta tré do ġrásta ó d'ḟearfrioṫólṁ ceart-orduiġṫe, geallim an breiṫeaṁnas aiṫriġe a leagaḋ orm a ċóṁlíonaḋ lé déine agus go puinteálta, agus is é mo rún agus m'iñtiñ gaċ uile ócáid peacaiḋ a ṡeaċaint feasta. Mar so do riñas mo ḋiṫċioll mé féin a ḋearḃaḋ; sañ am ċéadna atá ḟios agam, "giḋ go n-déanfuiñ gaċ uile niḋ atá orduiġṫe, ní ḃ-fuil ioñam fós

aċt seirḃíseaċ neaṁṫairḃeaċ." (Luc. xvii. 1
Giḋ, atá meisneaċ tugṫa ḋam lé do ċuire
láidir; "tigiḋ ċugamsa siḃse go h-uile oibri
agus atá faoi ualaċ, agus ḃéarfaiḋ mé fuar
ḋaoiḃ." (Matt. xi. 28.) Agus aríst, "mu
n-iṫfiḋ siḃ feoil Ṁic an duine, agus mu
n-ólfaiḋ siḃ a ḟuil, ní ḃéiḋ beaṫa aguiḃ ioñ
féin." (Eoin. vi. 54.) Air m-beiṫ do ċuire
tugṫa ḋam, agus mé orduiġṫe mar so, glac
orm féin a ḋul d'ionsuiġ do ċuirme atá déa
suas d'aoiḃneasaiḃ do ġrásta agus do ṫrócai
O! go leaniḋ gaċ uile ṫorraḋ beañuiġṫe ó
roiñṗáirt de; go raiḃ sé daṁsa na lán-ṁéad
a n-grástaiḃ diaḋa; na aṫnuaġ sañ taoḃ as
ḋíom go léir; go raiḃ sé ḋaṁsa na ṡolus lé
ḃ-feicfead buntáiste na neiṫe spioradálta
cioñ na neiṫe saoġalta; go raiḃ sé ḋaṁsa
ordúġ air mo ċéadfaḋiḃ, na riaġlúġ air m'
ṁianta, na ṫreoruiġṫóir do mo ḟoñta, na ċu
niġṫóir do mo smuaintiġiḃ, mo ċoimeád
ṗeacaḋ, mo ċosaint a n-aġaiḋ caṫuiġṫe, ag
na ġeall agus na roiṁṡúil leis an n-glóir ag
aoiḃneas sin do ċeañuiġ tú ḋamsa, lé do ṗái
do ḃás air an g-crois. Aṫċuiniġim ort
grásta agus an trócaire so do ṫaḃairt ḋam,

do luaıdeaċda féın do ṁaıras agus do rıalas a n-aonaċd lé Dıa an t-Aṫaır, agus lé Dıa an Spıorad Naoṁ, tré ṡaoġal gan ċríċ. Amen.

Urnaıġ ċum na Maıġdıne Beañuıġṫe roıṁ Ċomaoın.

A Ṁáṫaır ḃeañuıġṫe Dé! A Ṁaıġdean ḟírġlan gan sal peacaıḋ! Ní aır do ṡon féın aṁáın d'ıomċaır tú Slánuıġṫóır an Doṁaın añ do ḃroıñ ġeanmnuıġ, aċt aır ar soñe mar an g-céadna. Naċ féıdır ḋam dá ḃrıġ sın, A Ṁáṫaır ná trócaıre, súıl a ḃeıṫ agam go m-béad rom̃ṗáırteaċ ıoñ a luaıḋaċd, agus go ḃ-faıġad tré d'eadarġuıḋ éıfeaċdúıl roıñ éıgınt de na deáġṁéınte do ḃı agutsa sañ am ıoñar ġaḃaıs a m-broıñ é? O! go n-déanaıḋ an Spıorad dıaḋa céadna, a d'ollṁuıġ sañ am sın do ċorp agus d'anam ċum a ġáḃáıl añ do ḃroıñ, a ṫıoḋlaıcıḋ mórluaıde do ḋórtaḋ anıs orm, ó ısé an Dıaḋuıne céadna atáımse anıs aır tí do ġlacaḋ! Fáġ ḋamsa croıḋ fírġlan mar árus ḋó, agus rún dıongṁálta seasaṁaċ lé mé féın do ċoımeál suas ıoñ a ġrásta. Aċt ós cıoñ gaċ nıḋ, go raıḃ tré d'eadarġuıḋse, gráın dó-ıñsıġṫe agam ır ṗeacaḋ aṫuaṁar na colaıñe, do ṫruaıllıġas o *specıalta anam* an duıne, agus ḋéanas míḟoilleaṁnaċ é ċum Comaoin do ġlacaḋ; do ḃriġ, lé neaṁonóir ṫabairt dom ḟeoil féin ḃeirim neaṁonóir d'ḟeoil Íosa Críosd mar an g-céadna. Faraor! muna raiḃ do ḃroiñ ṁaiġdeanúil gan toiḃéim ró ḟírġlan ċum an briaṫar ionċollañuiġṫe do ġáḃáil, cionas dá ḃriġ sin a d-tig liomsa mé féin a ṫairisgint a láṫair ḃóird Dé na fírġlaine, agus a ġlacaḋ asteaċ a g-croiḋ truailliġṫe lé sal dá laiġead do ḋuḃáilce ċó gránúil a raḋarc fírġlaine agus naoṁṫaċda dóċuimsiġṫe!

Urnaiġ eile roiṁ Ċomaoin.

Creidim go diongṁálta, A Íosa ḋiaḋa! go ḃ-fuil tú a láṫair go fíriñeaċ a Sácramuint na h-Altóra. Creidim go ḃ-fuil do ċorp agus d'ḟuil añ, a n-éiñeaċd lé d'anam agus do ḋiaḋaċd féin. Admuiġim na fíriñeaċa so; creidim na míorḃúilte so; aḋruiġim an ċuṁaċd do ríñe iad, an ċuṁaċd ċéadna a duḃairt: “bíoḋ solus añ, agus do ḃí solus añ.” (Gen. i. 3.) Uṁluiġim mo ċéadfaḋa agus mo réasún faoi d'úġdarás diaḋa. Molim agus ḃeirim glóir dod ṁaiṫeas dóċríoċnuiġṫe a d'ollṁuiġ an *féasda* neaṁḋa so mar biaḋ agus oileaṁuin do *m'anam.*

Sıḃse A Aıngle agus A Naoıṁ Dé go
! ıarrım go h-uṁal cúngnaḋ ḃur n-ur-
e ; ıoñus lé croıḋ glan agus lé coınsıas fír-
go d-téıġead d'ıoñsuıġ an Naoṁáıt na
ṅáıt, agus go n-glacad an t-sácramuınt
ıṫa so, lé na leıṫeıde sın d'urraım agus
alaċd ıs ḃéıḋas ċum slánuıġṫe m'anama.
n.

Oıdeas le h-aġaıḋ Comaoıne.

ıḃaır fá d'aıre, 'nuaır atá tú aır tí an
ramuınt ıs naoṁṫa a ġlacaḋ, ıs éıgın duıt
aır ċéadlocan ó ṁeoḋan oıḋċe; agus
ḋ tú ḃeıṫ glan agus beıtır a n-éadaċ agus
pearsaın.

g dul suas ḋuıt ċum na h-altóra, ıs cóır
dul go cıúın agus go macánta, gan buaır-
ná míonós a ċur ort féın, ná aır ḋaoıne eıle.

suas an tuáılte, ⁊ coıñıġ é lé do ḋá láıṁ
do smıg, ıoñus dá d-tuıtaḋ an t-sácra-
ıt aır aon ṁoḋ go g-coıñeoċaıḋ an tuáılte
ıul go talaṁ.

uaır ṫógas an sagart mıor den t-sácramuınt
ıṫa, agus abaras sé ós árd, " Ecce Agnus
" &c., abaırse a n-Gaelıc na focla céadna

na ḋiaiġ asteaċ agad féin, agus spreag ṫú féin ċum cráiḃṫeaċda agus ċum aḋruiġṫe fírómósaiġ.

'Nuair ṫugas an sagart an t-sácramuint naoṁṫa ḋuit, glac í lé creideaṁ beoṁar, lé uṁalaċd uirísеal, agus lé croiḋ air lasaḋ lé gráḋ diaḋa; tar air-ais go moḋṁuil ċum d'áite, agus cuir roṁad cúram do ḋéanaḋ ċó maiṫ is féidir leat, don aoiḋ do ġlac tú asteaċ.

URNAIĠṪE TARÉIS COMAOİNE.

Buiḋeaċas duit A Ṫiarna Íosa Críosd! lé ar toil, as d'ḟéileaċd féin, m'anam d'oilúint lé do ċorp agus lé d'ḟuil ṁórluaiḋ! O! go raiḃ mé gráḋḃuiḋeaċ go bráċ, go raḃaḋ ómósaċ go deo, go raḃaḋ dílis ḋuit do ṡíor! Go g-cruṫuiġiḋ an Ċomaoin so, aṫċuimiġim ṫú, a ḃeiṫ na ceangal aondaċda eidir m'anam agus ṫú féin. Go neartuiġiḋ sí mo ċreideaṁ, agus go meisniġiḋ sí mé a n-oibriúġ na n-uile ḋeáġ-oibreaċa. Go saoruiġ sí mé ó mo ḋroċ-ċleaċdaiḃ agus go n-aṫruiġ sí gaċ drúis a ḃ-fad uaim. Go n-déanaiḋ sí iomlán mé a g-carṫanaċd, a n-uṁalaċd agus a n-ómós, agus an̄ gaċ uile ṡórt suḃáilce. *Go n*-daingniġ sí mé a n-aġaiḋ gaċ uile ċeilge *mo ná*ṁad ḟollasaċ agus neaṁḟollasaċ. Go n-déanaiḋ sí measarrṫa mé lé críonaċd añ mo ċlaonta corparṫa agus spioradálta a n-éineaċd; agus fá ḋeoiġ go d-tugaiḋ sí orm a ḃeiṫ inṁeasda lé ḃeiṫ foilleaṁnaċ, ċum mo ġlacṫa asteaċ mar aoiḋ ag an g-cuirm ḋiaḋa úd, áit a ḃ-fuil tusa maraon leis an Aṫair agus leis an Spiorad Naoṁ, ad ṡolus ḟíriñeaċ, ad ṡuaiḃneas ṡíorruiġ, agus ad ġáirdeaċas ḃuan-ṡeasṁaċ na naoṁ go h-uile, tré ṡaoġal na saoġal. Amen.

Gníoṁ Molta agus Aḋruiġṫe taréis Comaoine.

Molim ṫú, agus tugim glóir dod ainm naoṁṫa, A Ḋé, air son na ḃ-fáḃair iomadúla do ḃroñis orm, agus air son na n-uile ḃeañaċda lé a n-deárnais m'anam saiḃir a n-diaiġ na n-iomad úireasḃaiḋeaċa agus na n-anacraiḋ d'ḟulamgas an tan, tré mo ṗléisiúir agus tré m'anṁianta, do sgaras uait. Faraor! naċ mé ḃí dall go h-an-ṁór, súil a ḃeiṫ agam lé sáiṁe agus lé séan, 'nuair tré mo ḋíṫcéille, tré mo ḟaillíġ, agus tré mo neaṁċráiḃṫaċd do ḋruidas mé féin níos faide uait? Aċt do ḃí do ṁaiṫeas ċó mór sin, gur ṫarraingis mé ó'n aill ċum a raiḃ mé ag riṫ, gur ṡoillsiġ tú mé lé do ṡolus, ⁊ lé análúġ naoṁṫa do ġrásta, gur ṫugais cuireaḋ *ḋam ḟillaḋ air* m'ais; do ṁaiṫis mo ṗeacaiḋ ḋam, agus ċum coróın do ċur aır na fáḃaır so go h-uıle, do ṫánıcıs anıs ċugam ıoñus go g-coṁnóċá go bráċ ıoñam, agus mıse ıoñadsa!

A Ḋé! go m-beañuıġtar do ṡíor tú aır son na d-trócaırıġ neaṁċoımsıġṫe so uıle! O m'anam! beañuıġ an Tıarna, agus beannuıġaḋ agus molaḋ a ḃ-fuıl taoḃ astıġ ḋíom a aınm naoṁṫa! Beañuıġ an Tıarna, agus taḃaır fá d'aıre, naċ n-dearmódfá na fáḃaır do ḃroñ sé ort. Do leıġeas sé d'éagcruaıs spıoradálta, do ċosaın sé tú ó ḃás síorruıġ, agus do ṫug sé taḃartuıs ıomadúla ḋuıt; do ṡásuıġ sé d'ocrus lé neıṫe maıṫe, agus do líon sé tú lé gaċ uıle ḃeañaċd ba ṁıan leat d'ḟáġaıl. Agus dá ḃrıġ sın nár ċeart ḋuıtse cur róṁat do ḃeaṫa do leasúġ, agus do neart aṫnuaḋúġ agus éırıġ óg mar an t-ıolar ıoñ a ṡeırḃís? Bíoḋ do ġrásta añ sın, A Ṫıarna, a n-gar ḋam lé cúngnaḋ lıom; óır déanañ mo ġnáṫ-ṫarṫıġ aır mo laıge féın eaglaċ mé, agus muna g-coınnıġ tú suas mé tuıtfad arís go ró ċıñte. Bíse, da ḃrıġ sın, do sgıaṫ agus do ċosaınt ḋam; taḃaır ḋam creıdeaṁ dıongṁálta agus buanṡeasṁaċ, agus neartuıġ an creıdeaṁ sın, ní hé aṁáın a d-taoḃ *an rúndıaṁaır* so, aċt mar an g-céadna -*taoḃ gaċ* uıle fírıñe Críosdúıl eıle, a únc do ḃamas lé beaṫa ṡíorruiġ; ioñus leis an g-cúngnaḋ sin go ḃ-fuiġiñ buaiḋ air gaċ uile ċruaḋáil da d-tiocfaḋ añ mo ḃealaċ, air mo ṫaisdiol ċum na staide séanṁaire sin da'r cruṫuiġaḋ mé; óir is tré an g-creideaṁ sin, do fuair an drong d'imṫiġ róṁam buaiḋ air a náṁaidiḋ, agus sin ċum deáġṡompla a ṫaḃairt ḋam; mar so do riñeadar ceart, agus do fuaradar do ġeallaṁnaċa.

Urlaḃra diaḋa taréis Comaoine.

Feuċ A Ṫiarna! táir agamsa anis, ag a ḃ-fuil gaċ uile niḋ! Sealḃuiġim ṫusa do ṡealḃuiġas gaċ niḋ; agus le'r féidir gaċ niḋ a ḋéanaḋ! Tóg mo ċroiḋ dá ḃriġ sin, O! mo Ḋia agus m'uileṁaiṫeas, ó gaċ niḋ eile aċt uait féin; mar naċ ḃ-fuil ioñta lé do ṫaoḃsa, aċt diṫcéille agus buaireaṁ spioraid!

O! go raiḃ mo ċroiḋ socruiġṫe ortsa aṁáin! go smuainiġ mé go deo ortsa, óir is tú m'órċiste, mo ṡólás, agus mo ṡíorruiġaċd ṡéanṁar!

Léig dom anam, A Ṫiarna, meillseaċd do láiṫreaċda ṁotúġ; ioñus lé ḃeiṫ tarraingṫe tré do ġráḋ, naċ m-béidiñ ċoidċe air lorg aoiḃnis saoġalta; óir is tú féin gáirdeaċas mo ċroiḋ,- mo ċuid go bráċ!

Is tú liaġ m'anama, do leiġeas m'éagcruai spioradálta go léir tré d'ḟuil naoṁṫa; agus i mé an duine tiñ úd ċum a d-táinic tusa ó ḟlaiṫeas lé na leiġeas! O! go raiḃ mo leiġea buan-ṡeasṁaċ. Óir ní'l aon liaġ agam aċt tú féin, agus gan ṫú ḃéaḋ mo ġalair iomadúil!

Is tú an tréaduiġ maiṫ do leag síos d'anan air son do ċaoraċ! Feuċ! is mise an ċaor úd do caillaḋ, agus do lorgair tusa mé, agus do ṫug tú air-ais mé ċum do ċró! O! ná ṫéiġ mé a ċoiḋċe air seaċrán ó ċosániḃ na subáilce agus ó ḋeáġoibreaċa nó-go d-tárlaiḋ mé air ingeilt ṡéanṁar na beaṫa síorruiġe!

O! Ṡoluis ḟíriñiġ! do ṡoillsiġas gaċ duine a ṫigas air an t-saoġal so! Soillsiġ mo ṡúile ċum naċ g-codlóċuiñ a ċoiḋċe a m-bás!

A Ṫeine a ḋóiṫas do ṡíor agus go bráċ gan ṁeaṫ! Feuċ ċó leaṁḟuar agus leaṫ-ṫeiṫ atáim! Cuir mo ċroiḋ air lasaḋ lé do ġráḋ. Óir do ṫáinic tú ċum teine do ṫeilgan air a d-talaṁ; agus godé is mian leat aċt í ḃeiṫ lasta?

A Riġ neiṁe agus talṁan! saiḃir a d-trócaire! a ḃ-fuil do ċuṁaċd neaṁċuimseaċ, agus do ṁaiṫeas dólaḃarta! Feuċ ormsa añso a ḃoċdaineaċd agus a n-easḃaiḋ; is feassai is mó atá úsáideaċ dom anam. is t aṁáin le'r féidir cúngnaḋ agus caḃair a ṫabairt ḋam. O! cuir caḃair ċúgam ód ṫearmuin, ⁊ ó Ṡíon, cuir coiṁdeaċd ċúgam!

O! mo Ṫiarna agus mo Ḋia! feuċ! is mé do ṡeirḃíseaċ agus do ċréatúr! isé mo ġnó go h-uile anis agus na ḋiaiġ so, do ṫoilse a ḋéanaḋ! taḃair ḋam tuigse lé fios a ḃeiṫ agam air, agus brosduiġ mo ṁian ċum a ċoṁlíonaḋ!

Is tú uan Dé, an t-uan gan smal do ṫógas peacaiḋ an doṁain! O! tóg uaim gibé niḋ atá míṫaiṫneaṁaċ leat; gibé niḋ atá díoḃálaċ dom anam, agus taḃair ḋam gibé is feasaċ ḋuit a ḃeiṫ tairḃeaċ ḋam!

Is tú mo ġráḋ agus m'aoiḃneas! is tú mo Ḋia agus m'uile ṁaiṫeas; is tú cuid m'oiḋreaċda! Mo Ḋia go n-dóiṫiḋ lasair ṁilis do ġráḋa mo ċroiḋ, ċó mór sin air ṁoḋ go n-éagfaḋ sé don t-saoġal so, tré ġráḋ ḋuitse do fuair bás air an g-crois tré ġráḋ ḋaṁsa!

Cóṁairle a n-diaiġ Comaoine.

Smuainiġ air na briaṫra so ar Slánuiġṫóra; "an tan do riñeaḃar gaċ uile niḋ atá orduiġṫe ḋaoiḃ, abraiḋse, is seirḃísiġ neaṁṫairḃeaċ siñ; an niḋ do ḃí d'ḟiaċaiḃ oruiñ a ḋéanaḋ, do *riñeamar é.*" (Luc. xvii. 10.) Gidbésin, is air

an g-con̄raḋ go n-déanfamaıd a ḃ-fuıl
g-cuṁaċd féın, do ġeall Mac Dé ḋúın̄ na g
ıs líonṁara lé ḃeıṫ roın̄ṗáırteaċ ıon̄ a ċ
ıon̄ a ḟuıl ıs ıonaḋruıġṫe. Dá ḃrıġ sın, ıs an
go deıṁın don duıne ṁíḟortúnaċ úd, a r
d'ıon̄saıġ gan an aıre agus an ċráıḃṫeaċd s
leagṫa síos ḋúın̄ leıs an Abstol, áıṫ a n-d
" Aċt dearḃaḋ duıne é féın, agus mar s
sé den arán so, agus ólaḋ sé den ċaılís ;"
cuıreann̄ sé leıs sın, na brıaṫra uaṫḃásaċa so;
an té ıṫas agus ólas go neaíṁḟrúntaċ, n
agus ólan̄ sé damnúġ ḋó féın, gan co
Tıarna a ḃreaṫnúġ." (1 Cor. xı. 28.) T
aıre an̄ sın, gaċ uıle nıḋ da ḃ-fuıl ı
ċúṁaċd a ḋéanaḋ, ċum ṫú féın a ḋéanaḋ o
naċ lé h-aġaḋ na n-grásta bean̄uıġṫe d'ḟáġ
tugṫa tré ṡácramuınt ıs ıonaḋruıġṫe ċoırp Ċ
Cuıṁnıġ aır ḋeıreaḋ Iudáıs Iscarıot ! B'
an ċeud Ċomaoıneaċ neaṁḟrúntaċ.
ṡáruıġ seısean a anṁıan uaċdaraċ ; do ḃ
agus do ċoṫuıġ sé é, sé sın a ṡaınt ; ag
dallta do ḃí sé leıs an anṁıan so, daıṁde
ḟuagarṫa tugṫa ḋó lé ar Slánuıġṫóır féın
ġlac sé lé lán toıl den t-suıpeur ḋéa
gıḋ go raıḃ ḟıos aıge go raıḃ sé neaṁíḟı
D'ımṫıġ sé an̄ sın ó Íosa agus ó na h-Ab

agus do ḋíol sé a Ṁaıġısdır aır ḋeıċ b-píosa ḟiċead aırgıd! Ċonaırc sé an̄ sın toraḋ a neaṁḋıaḋaċda; agus a n-éadóċas aır ṗárdún d'ḟáġaıl, do ċroċ sé é féın!

Seaċaın ṫú féın aır a ıomċar míḋıaḋa aır fad. Déan do ḋıtċıoll ıon̄sa g-ceud áıt d'anṁıan uaċdaraċ a ṡárúġ. Dearḃuıġ agus cuartuıġ ṫú féın, agus an̄ sın, tar agus blas godé ċo mılıs ıs tá an Tıarna.

Aċt má ġlac tú go toılúıl den t-sácramuınt ṁeasúıl árduramaċ so, a n-anṁéıd cuırpaċda daona, (an nıḋ nár léıġıḋ Dıa,) aır m-beıṫ cın̄te ḋuıt naċ n-deárna tú an dıtċıoll a ḃí ıon̄ do ċuṁaċd, le ṫú féın a ḋéanaḋ taıṫneaṁaċ do Íosa Críosd; ná fág, mar do rın̄ Iúdás Iscarıot, eısean agus a ċóṁluadar bean̄uıġṫe; ná braıṫ é lé ḋul aır d'aġaıḋ níos faıde a g-corṫaıḃ. Óır ıs feall sın dar d-Tıarna, lé ṫaḃaırt aır an díċreıdṁeaċ, agus aır ḋuıne an t-saoġaıl so, creıdúınt tré do ḋroċıomċar, naċ ḃ-fuıl grásta aır-bıṫ lé fáġaıl aguın̄ ó Ṡácramuınt Ċoırp Críosd, do ḃrıġ go n-deárna tú úsáıd ċó h-olc sın dı. A n-aġaıḋ sın, fıll aır lé aıṫreaċas níos mó ná rın̄e tú a rıaṁ; agus aṁaıl mar Naoṁ Peadar, bíoḋ do ġnáṫ-ċuıṁne aır do ṗeacaıḋ *na réasún* agad lé mí-ṁuınıgın ṡıor a ḃeıṫ agad asad féın, agus lé dıṫċıoll níos mó a ḋéanaḋ lé ṫú féın a ċoımneál ó aontúġ as so suas, do ċaṫuıġṫe an Dıaḃaıl an t-saoġaıl agus na colaın̄e.

SEAĊT SAILMEAĊA NA H-AIṪRIĠE.

An Ċeud Ṡailm Aıṫrıġeaċ. Ps. vı.

Urnaıġ Ċráıḃṫeac an Aıṫrıġıġ.

Roıṁġuṫ. A Ṫıarna ná cuıṁnıġ.

A Ṫıarna ná h-ımḋearg mé ıon̄ do ċuṫa, * agus ná smaċtuıġ mé ıon̄ d'ḟeırg.

Déan trócaıre orm A Ṫıarna, óır atáım lag ; * cneasuıġ mé, A Ṫıarna, óır atáıd mo ċnáṁa lánḃuarṫa.

Agus atá m'anam buarṫa go ró ṁór : * aċt ṫusa, A Ṫıarna, cá fada ?

Tıontuıġ A Ṫıarna, agus fuasguıl m'anam:* saḃáıl mé aır son do ṫrócaıre.

Óır san̄ m-bás ní'l éın̄eaċ ċuıṁnıġas ort : * aċt a n-ıfrıon̄ cé aḋṁóċas ḋuıt ?

D'oıbrıġas ıon̄ m'éagcaom, nıġfıḋ mé mo leaba gaċ oıḋċe : * fłıuċfaıḋ mé m'áıt-luıġe lé mo ḋeoraıḃ.

Atá mo ṡúıl buarṫa tré ċuṫaċ : * d'éırıġas *aosta am*easg mo náṁaıdıḋ go h-uıle.

Imṫiġiḋ uaim siḃse uile, a oibriġas malluiġṫaċd: * do ḃriġ gur ċualaiḋ an Tiarna go fíor guṫ mo ċaointe.

Do ċualaiḋ an Tiarna go fíor m'aṫċuiniġ, * do ġlac an Tiarna m'urnaiġ.

Bíoḋ náire air mo náṁaidiḋ go h-uile agus bídís buarṫa go h-anṁór: * iompuiġṫar iad agus lasaḋ siad lé náire go h-anluaṫ.

Glóir don Aṫair, &c.

An Dara Sailm Aiṫriġeaċ. Ps. xxxi.

An t-Séanṁaircaċd a ḃeiṫ saor ó Ṗeacaḋ.

Is beañuiġṫe iad so dá ḃ-fuil a n-éagcóra maiṫṫe, * agus ag a ḃ-fuil a b-peacaiḋ foluiġṫe.

Is beañuiġṫe an té, nár ċuir an Tiarna peacaḋ ioñ a leiṫ; * agus ag naċ ḃ-fuil cealg ioñ a spiorad.

Do ḃriġ go raiḃ mé am' ṫosd, d'éiriġadar mo ċnáṁa foirfe; * an feaḋ d'éiṁ mé amaċ a g-caṫaṁ an lae uile.

Óir do ḃí do láṁ trom orm do ló agus d'oiḋċe: * atá mé iompuiġṫe añ m'añró, an feaḋ atá an dealg sáite go daingean.

Do ṫug mé fios ḋuit air mo ċionta: * agus *níor ċuiras* m'éagceart a ḃ-folaċ.

Duḃairt mé: adṁóċaiḋ mé a m'aġaiḋ féin m'éagceart don Tiarna: * agus do ṁaiṫ tusa mínaoṁṫaċd mo ṗeacaiḋ.

Air an áḋbar sin, cuirfiḋ gaċ naoṁ urnaiġ ċúgad, * a n-am ṫráṫúil.

Ṫairis-sin a n-díle uisgiḋ móra * ní ṫiocfaiḋ a n-gar ḋó.

Is tú mo ḋídean ón d-trioblóid le'r timċiollaḋ mé: * mo luaṫġáire, saor mé uaṫa so atá teaċt am ṫimċioll.

Ḃéarfaiḋ mé tuigse ḋuit, agus múinfiḋ mé ṫú ion̄s an t-sliġ so ion̄ a siúḃalfaiḋ tú: * socróċaiḋ mé mo ṡúile ort.

Ná h-aontuiġiḋ a ḃeiṫ mar an t-eaċ agus an múile, * ag naċ ḃ-fuil in̄tleaċd.

Lé beulṁaċ agus lé srian dianċeangail a n-gialla so, * naċ d-tigid a n-gar ḋuit.

Is iomadúil sgiúrsaiḋ an ṗeacaiġ: * aċt béiḋ trócaire tiomċioll an té ċuiras a ḋóċas san̄ d-Tiarna.

Bíġiḋ áṫasaċ san̄ d-Tiarna agus bíoḋ luaṫġáire oruiḃ A ḟíréana, * agus glóruiġiḋ siḃse uile atá díreaċ a g-croiḋ.

Glóir don Aṫair, &c.

An treas Salm Aiṫriġeaċ. Ps. xxxvii.

Míniġṫar Anacra an Ṗeacaiġ.

A Ṫiarna na h-imḋearg mé ion̄ do ċuṫa, * agus ná smaċtuiġ mé ion̄ d'ḟeirg.

Do ḃriġ go ḃ-fuiliḋ do ṡoiġde fastuiġṫe ion̄am : * agus do ċóneartuiġis do láṁ orm.

Ní'l aon t-sláinte ion̄ m'ḟeoil ó aġaid d'ḟeirge : * ní'l síoṫċáin ag mo ċnáṁa do ḃriġ mo ṗeacaiḋ.

Óir d'éiriġadar m'éagcóra ós mo ċion̄ : * agus mar ualaċ ṫrom atáid déanta trom orm.

Do ḋreoiġadar mo ċneaḋa agus atáid loḃṫa,* do ḃriġ mo ḃaoise.

D'éiriġ mé anacraċ, agus atáim cromṫa síos go d-tí an deireaḋ : * do ṡiúḃalas dobrónaċ air feaḋ an lae go léir.

Óir atáid mo ṡliasaid líonta lé cluainireaċdaiḃ : * agus ní'l aon ḟolláine ion̄ m'ḟeoil.

Atáim buarṫa agus ró uiṁaluiġṫe : * do rin̄e mé oillġéim ó éagcaoin mo ċroiḋ.

A Ṫiarna atá gaċ uile-ṁian dá ḃ-fuil agam ós do ċóṁair : * agus ní ḃ-fuil m'éagcaoin ceilte uait.

Tá mo ċroiḋ ḟíorḃuarṫa, do ṫréig mo neart mé : * agus fós ní'l solus mo ṡúl féın am ḟoċaır.

Mo ċáırde agus mo ċóṁursanaıḋ * do ṫangadar a n-gar a m'aġaıḋ agus do ṡeasadar.

Agus ıad so do ḃí a n-gar ḋom, do ṡeasadar a ḃ-fad uaım : * agus ıad so do lorgaır m'anam do rıñeadar foıréıgean.

Agus ıad so do lorgaır oılc ḋam, laḃradar mealltóıreaċda : * agus do smaoınıġadar cealgaċda aır feaḋ an lae uıle.

Aċt mıse mar ḋuıne ḃoḋar níor ċualas : * agus mar ḋuıne ḃalḃ gan a ḃeul ḟosguılt.

Agus do rıñeaḋ mé mar ḋuıne naċ g-cluınneañ, * agus ag naċ ḃ-fuıl aċṁusám ıoñ a ḃeul.

Do ḃrıġ A Ṫıarna, gur ċuıras mo ḋóċas ıoñadsa : * éıstfır lıom go h-aıreaċ, mo Ḋıa.

Óır a dúḃras : d'eagla a n-am aır-bıṫ go n-déanfadís mo náṁaıdıḋ gáırdeaċas dom ṫaoḃ : * agus an feaḋ ċóċrıṫıd mo ċosa, do laḃradar neıṫe móra orm.

Do ḃrıġ go ḃ-fuıl mé ollṁuıġṫe lé h-aġaıḋ sgıúrsaıġıḃ : * agus atá mo ḋobrón do ṡíor ós mo ċóṁaır.

Do ḃrıġ go ḃ-foıllseoċad m'éagcóır, * agus smuaıneóċad aır son mo ṗeacaıḋ.

Aċt maırıd mo náṁaıdıḋ agus ṫáıd cóṁeartuiġṫe ós mo ċioñ: * agus táid so méaduiġṫe ag a ḃ-fuil fuaṫ orm go h-éagcóraċ.

Iad so do ṫugas olc air son maiṫeasa, do riñeadar cúlċaint orm: * do ḃriġ gur lean mé maiṫeas.

Ná tréig mé A Ṫiarna mo Ḋia: * ná h-imṫiġ uaim.

Bí claon ċum mo ċúngnaiḋ, * A Ṫiarna, Dia mo ṡlánuiġṫe.

Glóir don Aṫair, &c.

An Ceaṫraṁaḋ Sailm Aiṫriġeaċ. Ps. l.

Urnaiġ Ċráibṫeaċ an Aiṫriġiġ.

Déan trócaire orm A Ḋé, * do réir do ṁórṫrócaire.

Agus do réir iomadaṁlaċda do ṫruaiġṁéileaċda, * sgrios amaċ m'éagcóir.

Niġ mé níos mó ó m'éagcóir: * agus glan mé ó mo ṗeacaḋ.

Óir aiṫnígim m'éagcóir: * agus atá mo ṗeacaḋ a g-cóṁnuiġ ós mo ċoiñe.

Ad aġaidsa aṁáin do ṗeacuiġ mé, agus riñeas olc ad láṫair: * ioñus go raiḃ tú ceartuiġṫe ioñ do ḃriaṫraiḃ, agus go m-beiriġ tú buaiḋ an tan ṫugtar breiṫ ort.

Óir feuċ, do gaḃaḋ a m-broin̄ mé a n-éagcóiriḃ: * agus a b-peacaiḋ do ġaḃ mo ṁáṫair mé.

Óir feuċ, do ġráḋuiġis firin̄e: * d'ḟoillsiġ tú ḋam neiṫe neaṁċin̄te agus foluiġṫe d'eagna.

Craiṫḟiḋ tú orm lé hissóp agus glanfar mé:* niġḟiḋ tú mé, agus béiḋ mé níos gile na sneaċda.

Dom éisdeaċd ḃéarfaiḋ tú gáirdeaċas agus áṫas: * agus na cnáṁa uṁaluiġṫe béid luaṫġáireaċ.

Iompuiġ d'aġaiḋ ó mo ṗeacaiḋ: * agus sgrios amaċ m'éagcóireaċa go léir.

Cruṫuiġ croiḋ glan ion̄am A Ḋé: * agus aṫnuaḋuiġ spiorad ceart ion̄ m'in̄iġiḃ.

Ná teilg air siúḃal mé ó d'aġaiḋ: * agus ná beir do spiorad bean̄uiġṫe uaim.

Aisig ḋam áṫas do ṡlánuiġṫe: * agus cóneartuiġ mé lé spiorad priúnsabálta.

Múinfiḋ mé do ṡliġṫe don droing éagceart:* agus iompóċar an drong mídiaḋa ċúgad.

Saor mé ó ḟuiltiḃ A Ḋé, Dia mo ṡlánuiġṫe:* agus molfaiḋ mo ṫeanga go h-árd d'ḟíréantaċd.

A Ṫiarna fosglóċaiḋ tú mo ṗuisíniḋ: * agus *fuagróċaiḋ* mo ḃeul do ṁolaḋ.

Óir dá ma ṁian leat ioḃairt, go deimin ṫabarfuiñ í : * ní ḃ-fuil dúil agad a n-íobair loisge.

Sé is íobart añ do Ḋia spiorad cóḃuarṫa : * croiḋ aiṫriġeaċ uṁal, A Ḋé, ní ṫarcuisneoċaiḋ tú.

Déan go ḟáḃaraċ, A Ṫiarna, ioñ do ḋeáġ-ṫoil lé Síon : * ċum go d-tógfaiḋ suas ballaiġ Ierusalem.

Añsin glacfaiḋ tú íobairt fíréantaċda, toirḃearta agus íobarṫa loisge iomlána : * añsin leagfaiḋ siad laoġṫa air d'altóir.

Glóir don Aṫair, &c.

An Cúigeaḋ Sailm. Ps. ci.

Urnaiġ ċum oilc an Ṗeacaiḋ do ċosg.

A Ṫiarna éist m'urnaiġ : * agus go d-téiġ
no ġáir ioñ do láṫair.

Ná iompuiġ d'aġaiḋ uaim : * gibé air-biṫ lá
m-béiḋ mé a m-buaireaṁ, claon ċúgam do
uas.

Gibé air-biṫ lá ioñ a n-glaoġfaiḋ mé ort : *
t liom go luaṫ.

Óir do leáġadar mo laeṫe mar ḋeataċ :* agus
id mo ċnáṁa críonuiġṫe mar ċonaḋ.

áim buailte síos mar ḟeur, agus atá mo

ċroıḋ feoıġte : * do ḃrıġ gur ḋearmadas m'arán d'ıṫe.

Tré ġuṫ m'éagcaoıne * d'ḟastuıġ mo ċnáıṁ do m'ḟeoıl.

Tá mé déanta cosaṁuıl lé pelıcan saṅ ḋíoṫraṁ : * tá mé déanta mar an olċaoċán san̄ áıtreaṁ.

D' ḟaırıġ mé, * agus tá mé déanta mar ġealún leıs féın aır ṁullaċ an tıġ.

Do ṁasluıġadar mo náṁaıdıḋ mé aır feaḋ an lae : * agus ıad so do ṁol mé, do ṁıon̄uıġadar am aġaıḋ.

Óır duaıġ mé luaıṫ mar arán : * agus do ṁeasg mé mo ḋeoċ lé mo ḋeoraıḃ.

Ó aṁarc d'ḟeırge agus d'ḟíoċṁaraċda : * óır aır mo ṫógáıl suas duıt, do ṫeılgıs síos mé.

Do leáġadar mo laeṫe mar sgáıl : * agus táımse seargṫa aṁuıl feur.

Aċt tusa A Ṫıarna cóṁnuıġır go bráċ : * agus do ċuıṁnıúġ ó ġeınealaċ go geınealaċ.

Ag éırıġ suas ḋuıt, déanfır trócaıre aır Ṡíon : * óır ıs mıṫıḋ trócaıre do ḋéanaḋ uırre, óır ṫáınıc an tam.

Óır do ṫaıṫnıġadar a cloċa lé do ṡeırḃíseaċaıḃ : * agus béıḋ truaıġe acu dá talaṁ.

Agus glacfaıḋ na náısıúna eagla roıṁ d'aınm

A Ṫiarna, * agus uile-riġṫe na talṁan roiṁ do ġlóir.

Óir do ṫóg an Tiarna suas Síon : * agus ċífear é ion̄ a ġlóir.

Do ṫasbáin sé meas d'urnaiġṫiḃ an luċt uṁail : * agus níor ṫarcuisniġ sé a n-aṫċuiniġ.

Scríoḃṫar na neiṫe so do ġeinealaċ eile : * agus an pobal do ċruṫóċar, molfaid an Tiarna.

Do ḃriġ gur ḋearc sé anuas ó na árd ionad naoṁṫa : * ó neaṁ do ḋearc an Tiarna air an d-talaṁ.

Ċum go g-cluinfeaḋ sé éagcaoiniḋ an luċt atá cuiḃriġṫe : * ċum go sgaoilfaḋ sé clan̄ na n-daoine básuiġṫe.

Ċum go ḃ-foillseoċadís ainim an Tiarna a Síon : * agus a ṁolaḋ a n-Ierusalem.

A g-cruin̄iúġ na b-pobal a g-cean̄ a ċéile, * agus na riġṫe ċum seirḃíse do ḋéanaḋ don Tiarna.

D'ḟreagair sé é a sliġ a nirt : * foillsiġ ḋam gan̄taċd mo laeṫe.

Ná glaoḋ airais mé a lár mo laeṫe : * tá do ḃlianta ó ġeinealaċ go geinealaċ.

A d-tús do ṡocruiġ tú A Ṫiarna bunáit na talṁan : * agus is iad na flaiṫis oibreaċa ḋo laṁa.

Meaṫfıḋ sıadsan, aċt cóṁnuıġ tusa: * agus raċfaıḋ sıad uıle a n-aoıs mar éadaċ.

Agus mar ḃrat aṫróċaıḋ tú ıad agus aṫróċar ıad: * aċt ıs tusa féın an té céadna, agus ní ṁeaṫfıd do ḃlıanta.

Cóṁnóċaıd clan̄ do ṡeırḃísıġ:* agus stıúróċar a síol go bráċ.

Glóır don Aṫaır, &c.

An Séaṁaḋ Saılm Aıṫrıġeaċ. Ps. cxı.

Ċum go saorfuıḋ sınn ó ċoır agus ó pıonós.

As na doıṁneaċdaıḃ d'éıṁ mé ort A Ṫıarna: * A Ṫıarna éıst lé mo ġuṫ.

Bídís do ċluasa claonta * ċum guṫ m'ımpıġe.

Má ṫugan̄ tusa, A Ṫıarna, éagcóra faoı deara: * A Ṫıarna, cé ḟulaıngeoċas?

Do ḃrıġ ad láṫaırsa go ḃ-fuıl fáḃar: * agus aır son do ḋlıġ d'ḟeıṫ mé ort A Ṫıarna.

D'ḟeıṫ m'anam aır a ḃrıaṫar: * do ċuır m'anam dóċas an̄sa Tıarna.

Ó ḟaıre na maıne fós go d-tí an oıḋċe, * bíoḋ dóċas ag Israel an̄sa Tıarna.

Do ḃrıġ a láṫaır an Tıarna go ḃ-fuıl tró[illegible]*ıre,* * *agus* fuasgla ıomadúıl an̄ ḟoċaır.

Agus fuasglóċaiḋ sé féin Israel: * ó na uile ṁalluiġṫaċdaiḃ.

Glóir don Aṫair, &c.

An Seaċdṁaḋ Sailm Aiṫriġeaċ. Ps. cxlii.

Iarrann an t-Aiṫriġeaċ a ḃeiṫ iompuiġṫe o ṡliġ an Ṗeacaid.

A Ṫiarna éist lé m'urnaiġ, taḃair cluas do m'impiġ ion̄ d'ḟírin̄e: * éist mé ion̄ d'ḟíréantaċd.

Agus ná téiġ a m-breiṫeaṁnas lé do ṡeirḃíseaċ: * óir ní ceartóċar éinneaċ beo ion̄ do raḋarc.

Óir do rin̄e an náṁaid géirleanúint air m'anam: * d'ísliġ sé m'anam go d-tí an talaṁ.

Do ṫug sé orm cóṁnuiġ do ḋéanaḋ a n-dorċadas, mar an druing atá marḃ lé fada: * agus atá mo spiorad míṡuaiṁneaċ ion̄am, tá mo ċroiḋ astiġ buarṫa.

Do ċuiṁniġ mé air laeṫe na seanaimsire, do ṁaċnuiġ mé air d'oibreaċaiḃ go h-uile: * air ġníoṁarṫaiḃ do láṁa ḃí mé maċtnúġ.

Do ṡínas amaċ mo láṁa ċúgat: * atá m'anam ḋuit mar úir gan uisge.

Éist mé go luaṫ, A Ṫiarna: * do leáġ mo *spiorad.*

Ná h-ıompuıġ d'aġaıḋ uaım : * agus béıḋ mé cosaṁuıl leoso do ṫéıġas síos ıoñsa loċ.

Tabaır ḋam do ṫrócaıre do ċlos aır maıdın : * do ḃrıġ gur ıoñatsa do ċuır mé mo ḋóċas.

Foıllsıġ ḋam an t-slıġ ıoñ a sıuḃalfuıñ : * óır d'árduıġas suas m'anam ċúgat.

Sgıob mé ó mo náṁaıdıḋ, A Ṫıarna, ıs ċúgatsa do ḋeıfrıġ mé : * múın ḋam do ṫoıl a ḋéanaḋ, óır ıs tú mo Ḋıa.

Treoróċaıḋ do ḋeáġ-spıorad mé don talaṁ ċeart : * aır son d'aınme A Ṫıarna, beoḋóċaıḋ tú mé ıoñ d'ḟíreántaċd.

Treoróċaıḋ tú m'anam as anacra : * agus ıoñ do ṫrócaıre léırscrıosfaıḋ tú mo náṁaıdıḋ.

Agus scrıosfaıḋ tú ıad so go-huıle, do ḃuaıras m'anam : * óır ıs mıse do ṡearḃíseaċ féın.

Glóır don Aṫaır, &c.

Roıṁġuṫ. A Ṫıarna ná cuıṁnıġ ar g-corṫa, ná corṫa ar d-tuısmeoırıḋ, agus ná déan díoġaltas oruıñ aır son ar b-peacaıḋ.

LIOḊÁIN NA NAOṀ.

A Ṫiarna, déan trócaire oruin̄.
A Ċríosd, déan trócaire oruin̄.
A Ṫiarna, déan trócaire oruin̄.
A Ċríosd, éist lin̄.
A Ċríosd, éist lin̄ go grástúil.
Aṫair neaṁda, A Ḋé, déan trócaire oruin̄.
A Ṁic Dé, A Ḟuasgaltóir an doṁain, déan trócaire oruin̄.
A Spioraid Naoiṁ, A Ḋé, déan trócaire oruin̄.
A Ṫríonóid naoṁṫa aon Dia aṁáin, déan trócaire oruin̄.
A Naoṁ Ṁuire, guid oruin̄.
A Naoṁ Ṁáṫair Dé, guid oruin̄.
A Naoṁ Ṁaiġdean na Maiġdean, guid oruin̄.
A Naoiṁ Ṁiċíl, guid oruin̄.
A Naoiṁ Ġabriel, guid oruin̄.
A Naoiṁ Ráphael, guid oruin̄.
A Aingil agus Árdaingil naoṁṫa go h-uile, guidid oruin̄.
A Naoiṁ Óird na Spioradaid bean̄uiġṫe go h-uile, guidid oruin̄.

A Naoiṁ Eoin Baisde, guiḋ oruin̄.

A Naoiṁ Ioseiph, guiḋ oruin̄.

A Ṗátriarca agus A Ḟáiġ naoṁṫa go h-uile, guiḋiḋ oruin̄.

A Naoiṁ Ṗeadair, guiḋ oruin̄.

A Naoiṁ Ṗóil, guiḋ oruin̄.

A Naoiṁ Andrís, guiḋ oruin̄.

A Naoiṁ Ṡéamuis, guiḋ oruin̄.

A Naoiṁ Eoin, guiḋ oruin̄.

A Naoiṁ Ṫomáis, guiḋ oruin̄.

A Naoiṁ Ṡéamuis, guiḋ oruin̄.

A Naoiṁ Ṗilip, guiḋ oruin̄.

A Naoiṁ Ṗárṫaláin, guiḋ oruin̄.

A Naoiṁ Ṁaṫa, guiḋ oruin̄.

A Naoiṁ Ṡímóin, guiḋ oruin̄.

A Naoiṁ Ṫadeuis, guiḋ oruin̄.

A Naoiṁ Ṁattiais, guiḋ oruin̄.

A Naoiṁ Ḃarnabais, guiḋ oruin̄.

A Naoiṁ Lucáis, guiḋ oruin̄.

A Naoiṁ Ṁarcuis, guiḋ oruin̄.

A Naoiṁ Apstoil agus A Ṡíosgeuluiġṫe go h-uile, guiḋiḋ oruin̄.

A Naoiṁ Ḋeisgiobail an Tiarna go h-uile, guiḋiḋ oruin̄.

A Naoiṁ Neaṁċiontaiġ go h-uile, guiḋiḋ *oruin̄.*

A Naoiṁ Stepháin, guiḋ oruin̄.

A Naoiṁ Lauráis, guiḋ oruin̄.

A Naoiṁ Vincent, guiḋ oruin̄.

A Naoiṁ Ḟabiain agus Ṡabatiain, guiḋiḋ oruin̄.

A Naoiṁ Eoin agus Ṗóil, guiḋiḋ oruin̄.

A Naoiṁ Ċosmais agus Ḋámiain, guiḋiḋ oruin̄.

A Naoiṁ Ġervais agus Ṗrótais, guiḋiḋ oruin̄.

A Naoiṁ Ṁáirtíriḋ go h-uile, guiḋiḋ oruin̄.

A Naoiṁ Ṡilvesteir, guiḋ oruin̄.

A Naoiṁ Ġregóir, guiḋ oruin̄.

A Naoiṁ Ambróis, guiḋ oruin̄.

A Naoiṁ Aguistín, guiḋ oruin̄.

A Naoiṁ Ieróim, guiḋ oruin̄.

A Naoiṁ Ṁártain, guiḋ oruin̄.

A Naoiṁ Nicoláis, guiḋ oruin̄.

A Naoiṁ Ṗádraic, guiḋ oruin̄.

A Easboig agus A Ċonfesóiriḋ naomṫa go h-uile, guiḋiḋ oruin̄.

A Ḋoċtúiriḋ naomṫa go h-uile, guiḋiḋ oruin̄.

A Naoiṁ Antoni, guiḋ oruin̄.

A Naoiṁ Ḃenneit, guiḋ oruin̄.

A Naoiṁ Ḃernaird, guiḋ oruin̄.
A Naoiṁ Ḋominic, guiḋ oruin̄.
A Naoiṁ Ṗróinsíais, guiḋ oruin̄.
A Ṡagairt agus A Levítiġ naoṁta go
guiḋiḋ oruin̄.
A Ṁanaiġ agus A Ḋiṫreaḃaiġ naoṁ
h-uile, guiḋiḋ oruin̄.
A Naoṁ Ṁáire Magdaléin, guiḋ oru
A Naoṁ Agata, guiḋ oruin̄.
A Naoṁ Lúsi, guiḋ oruin̄.
A Naoṁ Agnes, guiḋ oruin̄.
A Naoṁ Ṡisili, guiḋ oruin̄.
A Naoṁ Ċaitilín, guiḋ oruin̄.
A Naoṁ Anastasia, guiḋ oruin̄.
A Naoṁ Ḃríġid, guiḋ oruin̄.
A Ṁaiġdeana agus A Ḃaintreaḃaċa n
go h-uile, guiḋiḋ oruin̄.
A Naoiṁ ḟir agus A Naoiṁ Ṁná
h-uile, guiḋiḋ oruin̄.
Bí trócaireaċ oruin̄. Spáráil sin A Ṫ
Bí trócaireaċ oruin̄. Eist lin̄ go gi
A Ṫiarna.
Ó n-uile olc, saor sin̄ A Ṫiarna.
Ó n-uile ṗeacaḋ, saor sin̄ A Ṫiarna.
Ó d'ḟeirg, saor sin̄ A Ṫiarna.

Ó ḃás oban agus neaṁollṁuiġṫe, saor sin̄ A Ṫiarna.

Ó ċealgaiḃ an Diaḃail, saor sin̄ A Ṫiarna.

Ó ḟeirg ó ḟuaṫ agus ó n-uile ḋroċaigine, saor sin̄ A Ṫiarna.

Ó spiorad striapaċais, saor sin̄ A Ṫiarna.

Ó ṫein̄teaċ agus ó stuirm, saor sin̄ A Ṫiarna.

Ó ḃás ṡíorruiġ, saor sin̄ A Ṫiarna.

Tré rúmdiaṁar d'inċolan̄uiġṫe naoṁṫa, saor sin̄ A Ṫiarna.

Tré do ṫeaċd, saor sin̄ A Ṫiarna.

Tré do Ḃreiṫ, saor sin̄ A Ṫiarna.

Tré do Ḃaisde agus tré do ṫrosgaḋ naoṁṫa, saor sin̄ A Ṫiarna.

Tré do ċrois agus tré do ṗáis, saor sin̄ A Ṫiarna.

Tré do Ḃás agus tré d'aḋlacaḋ, saor sin̄ A Ṫiarna.

Tré d'Eiséiriġ ġlórṁar, saor sin̄ A Ṫiarna.

Tré do Ḋeasġaḃáil iongantaċ, saor sin̄ A Ṫiarna.

Tré Ṫuirlint an Spioraid naoiṁ, an coṁḟurtuiġṫóir, saor sin̄ A Ṫiarna.

Lá an Ḃreiteaṁnais, saor sin̄ A Ṫiarna.

Sin̄e na peacaiġ, impiġamaid ṫú éist lin̄.

Go spárálfá sin̄, impiġamaid ṫú éist lin̄.

Go maıṫḟá dúıñ, ımpıġamaıd ṫú eıst lıñ.

Go n-deonóċḟá sıñ do ṫreorúġ ċum aıṫrıġe ḟírıneaċ, ımpıġamaıd ṫú eıst lıñ.

Go n-deonóċḟá d'Eagluıs naoṁṫa do rıalúġ agus do ċúṁdaċ, ımpıġamaıd ṫú eıst lıñ.

Go n-deonóċḟá an teampoll Apstolta agus an uıle órd eagluıse do ċúṁdaċ a rıaġaltaċd naoṁṫa, ımpıġamaıd ṫú eıst lıñ.

Go n-deonóċḟá náṁaıdıḋ d'Eagluıse naoṁṫa d'uṁalúġ, ımpıġamaıd ṫú éıst lıñ.

Go n-deonóċḟá síoṫċáın agus cóṁréıteaċ do ṫaḃaırt do rıġṫıḃ agus do ṗrıonsaıḃ ċríosdúla, ımpıġamaıd ṫú éıst lıñ.

Go n-deonóċḟá síoṫċáın agus aondaċd do ḃroñaḋ don ṗobal ċríosdúıl go h-uıle, ımpıġamaıd ṫú éıst lıñ.

Go n-deonóċḟá sıñ féın do neartúġ agus do ċúṁdaċ ıoñ do ṡeırḃís naoṁṫa, ımpıġamaıd ṫú éıst lıñ.

Go n-árdóċḟá suas ar n-aıgnıḋ ċum mıana neaṁḋa, ımpıġamaıd ṫú éıst lıñ

Go d-taḃarḟá deaġ-neıṫe síorruıġe d'ár g-caḃartóırıġ uıle, ımpıġamaıd ṫú éıst lıñ.

Go ḃ-fuasglóċḟá ar n-anama, anama ar *n-dearḃráıṫreaċa*, ar luċd gaoıl agus ar g-caḃ*artóırıġ ó* ḋamnúġ síorruıġ, ımpıġamaıd ṫú *ıst lıñ.*

Go n-deonóċḟá torṫa na talṁan do ṫaḃaırt agus do ċúṁdaċ, ımpıġamaıd ṫú éıst lın̄.

Go n-deonóċḟá suaıḃneas síorruıġ do ṫaḃaırt d'anamaıḃ na ḃ-fíréan d'ımṫıġ roṁuın̄, ımpıġamaıd ṫú éıst lın̄.

Go n-deonóċḟá éısteaċt lın̄ go grástúıl, ımpıġamaıd ṫú éıst lın̄.

A Ṁıc Dé, ımpıġamaıd ṫú éıst lın̄.

A Uaın Dé ṫógas peacaıḋ an Doṁaın; Spáráıl sın̄ A Ṫıarna.

A Uaın Dé ṫógas peacaıḋ an Doṁaın; Éıst lın̄ A Ṫıarna.

A Uaın Dé ṫógas peacaıḋ an Doṁaın; Déan trócaıre oruın̄.

A Ċríosd; éıst lın̄.

A Ċríosd; éıst lın̄ go grástúıl.

A Ṫıarna; déan trócaıre oruın̄.

A Ċríosd; déan trócaıre oruın̄.

A Ṫıarna; déan trócaıre oruın̄.

Ar n-Aṫaır, &c. (go h-ísıol.)

R. Agus ná léıg sın̄ a g-caṫúġ.

F. Aċt saor sın̄ ó olc. Amen.

Saılm lxıx.

A Ḋé claon ċum mo ċaḃarṫa: * A Ṫıarna *luaṫuıġ ċum* cúngnaḋ lıom.

Mearuiġṫar iad agus bíoḋ náire orṫu so, * do lorgairid m'anam.

Filltar air ais iad agus lasaḋís lé náire, * lé ar mian mo ḋíoḃáil

Iompuiġṫar amaċ air a'm-ball iad so a lasad lé náire,* a deiras liom, atá go maiṫ, atá go maiṫ.

Bídís so go h-uile áṫasaċ agus luaṫġáireaċ do lorgairas ṫú: * agus abradís so a g-cóṁnuiġ do ġráḋuiġas do ṡlánúġ, go móruiġṫar an Tiarna.

Aċt atáimse úireasḃaċ agus boċd : * A Ḋé cuidiġ liom.

Is tú mo ċuidiġṫóir agus mo ṡaoruiġṫóir: * A Ṫiarna ná déan maill.

Glóir don Aṫair, &c.

Mar do ḃí ó ṫús, &c.

R. Slánuiġ do ṡeirḃísiġ.

F. Do ċuiras a n-dóċas ioñad, A Ḋé.

R. Bí do ṫur nirt aguiñ, A Ṫiarna.

F. Ó aġaiḋ na náṁaide.

R. Nár ḃeiriġ an náṁaid buaiḋ oruiñ.

F. Agus ná raiḃ cuṁaċd ag Mac na malluiġṫaċda díoḃáil do ḋéanaḋ ḋúiñ.

R. A Ṫiarna ná déan liñ do réir ar b-peacaiḋ.

F. Agus ná déan díoġaltas orruiñ do réir *ar n-éagcóra.*

Guiḋamaid air son ar b-príoṁeasboig ir. (Nó, A. B.)

Go g-cúiṁduiġ an Tiarna é, go d-tugaiḋ al fada ḋó, go n-déanaiḋ sé beañuiġte é uiṁ, agus nár ṫugaiḋ sé suas é do ṫoil a ud.

Guiḋamaid air son ar g-caḃartóiriġ.

A Ṫiarna air son d'ainme, deonuiġ íorruiġ do ṫaḃairt, mar luaċ saoṫair ḋóiḃ i-uile do ḋéanas maiṫ ḋúiñ. Amen.

Guiḋamaid air son na ḃ-fíréan a d'imṫiġ i.

Suaiḃneas síorruiġ A Ṫiarna taḃair gus go soillsiġ síor-ṡolus orṫu.

Go suaḃiniġiḋ a síoṫċáin.

Amen.

Guiḋamaid air son ar n-dearḃráiṫre naċ i láṫair

A Ḋé slánuiġ do ṡeirḃísiġ ag a ḃ-fuil oñad.

Cuir caḃair ċucu A Ṫiarna ó d'ionad i.

Agus ó Ṡíon cú luiġ iad.

A Ṫiarna éist m'urnaiġ.

Agus go d'téiġ m'osna ad láṫair.

Guiḋamaid.

A Ḋé, dar b'í do ċáiliḋeaċd do ġnáṫ a ḃeiṫ trócaireaċ agus do spáráil, glac ar n-impiġ; ioñus go ḃ-faiġamaisne agus do ṡeirḃísiġ go h-uile atá cuiḃriġṫe lé slaḃraiġ an ṗeacaiḋ, maiṫeaṁnas go trócaireaċ, as uċt truaiḋṁéile do ṁaiṫeasa.

Impiġamaid ṫú A Ṫiarna, éist lé h-urnaiġṫiḃ d'impiġṫóiriġ, agus taḃair maiṫeaṁnas ioñ a b-peacaiḋ ḋóiḃ so aḋṁuiġas ḋuiṫ iad: ioñus tré d'ḟéileaċd, go d-taḃarḟá maiṫeaṁnas agus síoṫċáin ḋúiñ.

As uċt do ṫruaiġṁéile, A Ṫiarna, tasbáin ḋúiñ do ṫrócaire dolaḃarṫa: ioñus mar sin go saorfá siñ ó ar b-peacaiḋ go léir, agus go ḃ-fuasglóċá siñ as na pianta do ṫuillamar dá g-cioñ.

A Ḋé dá d-tugṫar míṁoḋ lé peacaḋ, agus lé na n-déantar síoṫċáin tré aiṫriġ; taḃair aire go fáḃaraċ do urnaiġṫiḃ do ṗobail do ġniḋas guiḋ ort, agus iompuiġ uaiñ sgiúrsaiḋ d'ḟeirge do ṫuillamaid air son ar b-peacaiḋ.

A Ḋé ṡíorruiġ agus uileċuṁaċdaiġ, bí trócaireaċ dod ṡeirbíseaċ Gregóir (no, A. B.) *ar b-príoṁeasbog*; agus treoruiġ é do réir do *ċeanáltais*, a sliġ slánuiġṫe ṡíorruiġe, ioñus lé cúngnaḋ do ġrásta, go ma ṁian leis na neiṫe atá taiṫneaṁaċ leat, agus go g-coṁlíonfaḋ sé iad lé h-iomlán a nirt.

A Ḋé ó a ḃ-fuil naoṁ-ṁianta, ceartċoṁairleaċa agus deaġoibreaċa; taḃair dod ṡeirḃísiġ an t-síoṫċáin sin naċ féidir leis an t-saoġal do ṫaḃairt: ion̄us air m-beiṫ dar g-croiḋṫe tugṫa dod aiṫeanta, agus eagla na náṁaidiḋ tógṫa ḋín̄, go m-beaḋ an aimsir síoṫċánta, tré do ċoimirce.

Las, A Ṫiarna, ar n-duḃáin ⁊ ar g-croiḋṫe lé teine do naoṁspioraid, ion̄us go n-déanfamais do riar lé colan̄ ġeanmnuiḋ, agus go g-cóṁlíonfamais do ṫoil lé croiḋ glan.

A Ḋé, A Ċruṫuiġṫóir, agus A Ṡlánuiġṫóir na ḃ-fíréan go h-uile, taḃair d'anamaiḃ do ṡeirḃísiġ maiṫeaṁnas a b-peacaiḋ go léir; ion̄us lé aṫċuimiġiḃ cráiḃṫeaċa go ḃ-faiġedís an loġa do b'áil leo ḟáġail a g-cóṁnuiġ.

Impiġamaid ṫú A Ṫiarna, ar n-gníoṁarṫa do roiṁḋíriúġ lé d'análúġ naoṁṫa; agus treoruiġ iad lé do ċungnaḋ, ion̄us go ma uait féin ṫionsgnóċadaois ar n-urnaiġṫe agus ar n-oibreaċa go léir, agus go ma ṫríotsa ċríoċnóċfar iad.

A Ḋé ṡíorruiġ agus uileċuṁaċdaiġ, aga

ḃ-fuıl árdréım ós cıoñ na m-beo agus na marḃ; agus aga ḃ-fuıl trócaıre dóıḃ so go h-uıle do aıṫnıġır roıṁ ré gur leat féın a ḃéıd tré ċreıdeaṁ águs tré ḋeaġoıbreaċa: ımpıġamaoıd ṫú go h-uṁal, ıad so ar mıan lıñ ar n-urnaıġṫe do ṫaırsgınt suas aır a son, gıḋ bé ċóṁnuıġıd aır an t-saoġal so fós a g-colaıñ, nó gur ġlac an saoġal eıle ċeana ıad as a g-corpaıḃ, go ḃ-faıġadaoıs tré ımpıġ do naoıṁ, agus tré ċeanáltas do ċráıḃṫeaċda, maıṫeaṁnas ıoñ a b-peacaıḋ go léır, tré do Ṁacsa ar d-Tıarna Íosa Críosd. Amen.

R. Go n-éıstıġ ar d-Tıarna uıleċuṁaċtaċ agus trócaıreaċ lıñ.

F. Amen.

R. Agus go suaıḃnıġe anama na ḃ-fíréan a síoṫċáın, tré ṫrócaıre Dé.

F. Amen.

AIR AN B-PAIDIRÍN PÁIRTEAĊ.

Faoı an n-gnás ṁıanaċ so na cráıḃṫeaċda atáıd go sáırċeart, ḋá ġné urnaıġṫe, sé sın lé rád, urnaıġ na h-ıñtıṁe agus urnaıġ an ḃéıl. *Lé aṫráıṫıḃ* na smuaıntıġṫe, tugañ sé eolus aır *rúndıaṁaraıḃ* an ċreıdıṁ dóıḃ so do ḃıdeas a n-aınbḟıos a d-taoḃ na fírıñıḋ slántúla so ; agus tugañ sé a meaṁaır dóıḃ so eile ag a ḃ-fuıl fıos rıaċdanaċ orṫú ċeana, na cuıṁnıdṫe áırdréımeaċa so aır ġráḋ agus aır ṫrócaıre Dé aır son an duıne ; an nıḋ naċ ar féıdır leıs an ḃ-fírċríosdaıḋ cuıṁnıúġ aır, gan an ċarṫanaċd agus an gráḋḃuıḋeaċas so a spreagaḋ ċum Dé, do ċuıdıġas ċó mórsın lé ar g-croıḋṫe do ġlanaḋ, agus sın féın a ḋéanaḋ taıṫneaṁaċ ıoñ a láṫaır. Tugañ sé ócáıd ḋúıñ, mar an g-céadna, dıaḃóıdeaċd specıalta do ḋéanaḋ don Ṁaıġdean ḃeañuıġṫe Muıre, aga ḃ-fuıl a h-eadarġuıḋ sárċuṁaċtaċ ċum Fuasgaltóra an doṁaın aır son na b-peacaıġ boċda.

Atá an dıaḃóıdeaċd so déanta suas de ċúıg áḋbaır ḋéag smuaıntıġṫe, lé a g-cuırṫar urnaıġṫe áırıġṫe a ġnıḋas páırt den dıaḃóıdeaċd. Roıñtar na cúıg áḋbaır ḋéag so na smuaıntıġṫe, a d-trí g-cınéalaıḃ do réır mar ṫıgeas aımsır na blıana leo so aır a n-glaoġtar, “ na rúndıaṁara luaṫġáıreaċa,” “ na rúndıaṁara dólásaċa,” nó “ na rúndıaṁara glórṁara,” ar g-Creıdıṁ. Dá réır sın atá an Advent agus na ṫıomċal sın, leagṫa amaċ lé h-aġaıḋ rúndıaṁaır an ıonċollanuıġṫe, agus leo so do ḃaınas leıs, aır a n-glaoġ*tar* “*na* rúndıaṁara luaṫġáıreaċa”: mar an

dna, atá an caraos ⁊ na ṫiomċal sin, leagṫa
ċum rúndiaṁair Páise ar d-Tiarna, agus
so do ḃainas leis, air a n-glaoġtar “ na
diaṁara dólásaċa ;” agus atá an Ċáisg agus
ṫiomċal sin leagṫa amaċ ċum rúndiaṁair an
séiriġ, agus leo so do ḃamas leis, air a
glaoġtar “ na rúndiaṁara glórṁara.”

Mar so, atá an diaḃóideaċd so an Ṗaidirín áirtiġ sár-oireaṁneaċ, má deirṫar go ceart é, é na h-anḃfiosaiġ do ṁúnaḋ an̄sna rúndiaṁara priúncibálta ar g-Creidiṁ naoṁṫa, agus ní luġaide ná sin, atá a éifeaċd a n-árdúġ an anama Ċríosdúil, cé acú ḃéaḋ sé múinte no anḃfiosaċ, an̄sna motuigṫe áirdréimeaċa so na Diaḃóideaċda atáid do ġnáṫ a g-cuideaċd lé fiorġrád Dé.

Dá réir sin, atá an Diaḃóideaċd so a mór-ṫaiṫiġ ameasg na n-daoine Catoilice an̄ gaċ uile áit, agus ní ḃ-fuil sé ameasg aon n-daoine níos mó, ná atá sé ameasg catoiliceaċa dílise na h-Éirean̄.

CORÓIN NA MAIĠDINE MUIRE.

An Ċeud roın̄.

Na cúıg rúndıaṁara luaṫġáıreaċa.

[Tá an ċeud roın̄ ıonráıte aır gaċ Luan agus Dıardaoın tríd an m-blıaın, agus gaċ lá ón g-ceud Doṁnaċ a n-Advent go d-tı féıle Ġlanta na Maıġdıne Muıre.]

Ran̄ín. A n-aınım an Aṫar, &c.
Freagra. Amen.

R. Dıa do ḃeaṫa A Ṁuıre, atá lán do ġrásta, tá'n Tıarna leat.

F. Is bean̄uıġṫe ṫú ıdır ṁnáıḃ, agus ıs bean̄uıġṫe toraḋ do ḃron̄ Íosa.

R. A Ṫıarna fosglóċaıḋ tú mo ṗuısínıḋ.
F. Agus foıllseóċaıḋ mo ḃeul do ṁolaḋ.
R. A Ḋé claon ċum mo ċaḃarṫa.
F. A Ṫıarna luaṫuıġ ċum cúngnaḋ lıom.
R. Glóır don Aṫaır agus don Mac, &c.
F. Mar do ḃí ó tús, &c. Amen. Alleluıa.*

[*A n-ıonad Alleluıa, ó Septuagesıma go Cáısg abaır, "Molaḋ duıt A Ṫıarna, A Rıġ na *glóıre* síorruıġe."]

An ċeud rúndıaṁar.

Teaċtaıreaċd an Aıngıl.

An Smuaıntıúġ.

Smuaınıġamaıd añsa rúndıaṁar so, mar do ḃeañuıġ an t-Aıngeal Gabrıel, da'r m-banrıġan, leıs an d-tıodal so, " lán do ġrásta," agus d'ḟoıllsıġ ḋı ınċolañúġ ar d-Tıarna agus ar Slánuıġṫóra Íosa Críosd.

R. Ar n-Aṫaır, &c. (aon n-uaır aṁáın.)
F. Ar n-arán, &c. (aoñ n-uaır aṁáın.)
R. Dıa do ḃeaṫa A Ṁuıre, &c. (deıċ n-uaıre.)
F. A Naoṁ Ṁuıre, &c. (deıċ n-uaıre.)
R. Glóır don Aṫaır, &c.
F. Mar do ḃí ó ṫús, &c.

Guıḋamaıd.

A Ṁuıre naoṁṫa, A Ḃanrıġan na maıġdean, tré rúndıaṁar ıs áırde an ınċolanuıġṫe do Ṁıc ıonṁuın ar d-Tıarna Íosa Críosd, ó'r tıonsgnuıġaḋ ar slánúġ ċó séanṁarsın; fáġ ḋúıñ lé d'eadarġuıḋ, solus tré go n-aıṫneoċamís an mórṫıoḋlacaḋ so, do ḃroñ sé oruıñ; ag deonúġ añ, ar n-dearḃráṫaır a ḋéanaḋ ḋe féın, agus ḋíotsa a Ṁáṫaır ıs ıonṁuıne, ár Máṫaırse mar an g-céadna. Amen.

An dara rúndiaṁar.

An Ċuairt.

An Smuaintiúġ.

Smuainiġamaid an̄sa rúndiaṁar so, air d-tuigsint don Ṁaiġdean ḃean̄uiġṫe Muire ón Aingeal go raiḃ a siúr Elisabeth torraċ, go n-deaċaiḋ sí go luaṫ ċum sléiḃe Iudea dá fiosrúġ, agus gur ḟan̄ sí na foċair air feaḋ trí míosa.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaiḋ

A Ṁaiġdean Naoṁṫa! A scáṫán is fírġlaine na h-uṁalaċda; tré an ṁórċarṫanaċd sin do ḃrosduiġ ṫú dul a fiosrúġ do ṡiúr ḃean̄uiġṫe Elisabeth; fáġ dúin̄e lé d'eadarġuiḋ go d-tiucfaḋ do Ṁac is naoṁṫa air cuairt ion̄ ar g-croiḋṫe, ion̄us air m-beiṫ saor ḋúin̄, ó n-uile ṗeacaḋ, go molfamais, agus go d-taḃarfamais buiḋeaċas *ḋó go bráċ.* Amen.

An treas rúndiaṁar.

Breiṫ ar d-Tiarna Íosa Críosd.

An Smuaintiúġ.

Smuainiġamaid añsa rúndiaṁar so, 'nuair do ṫáinic am a túismiġṫe, mar do ṫug an Ṁaiġdean beañuiġṫe Muire air an t-saoġal so ar ḃ-Fuasgaltóir añsa meoḋan oiḋċe; agus do leag sí a mainséar é, do ḃriġ naċ raiḃ áit ḋó ioñsa tiġ ósda a m-Bethlehem.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁáṫair Dé is fíorġlaine tré do ṫúismiġṫe maiġdeanúil agus is luaṫġáiriġe, lé a d-tugis d'aon Ṁac ar Slánuiġṫóir don doṁan, impiġamaid ṫú, fáġ ḋuiñ lé d'eadarġuiḋ, grásta ċum beaṫa ċó fíorġlan agus ċó naoṁṫa-sin do ċaṫaḋ añsa t-saoġal so, ioñus go sinfamís go luaṫġáireaċ gan sgur do ló agus d'oiḋċe, trócaireaċa do Ṁic agus a ṫioḋlaiceaċa ḋúiñe tríotsa. Amen.

An ceaṫramaḋ rúndiaṁar.

Ofráil an leinḃ Íosa san̄ d-Teampol.

An Smuaintiúġ.

Smuainiġamaid an̄sa rúndiaṁar so, mar d'ofráil an Ṁaiġdean ḃean̄uiġṫe Muire, air lá a coisreacan, an leanḃ Íosa ion̄sa teampol, áit ar ġlac Siméon naoṁṫa idir a láṁaiḃ é, ag taḃairt buiḋeaċais do Ḋia lé mór ċráiḃṫeaċd.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁaiġdean naoṁṫa, A Ṁaiġistrás iongantaċ agus A ṗátrún an omóis, d'ofráil ion̄sa teampol Tiarna an teampoil; fáġ ḋúin̄ ó do Ṁac gráḋaċ, ion̄us mar aon lé Siméon naoṁṫa agus lé h-Anna déaḃodaċ go d-tiucfaḋ lin̄ *molaḋ agus* glóir ṫaḃairt ḋó do ṡíor. Amen.

An cúigeaḋ rúndiaṁar.

Fágail an leinḃ Íosa ion̄sa Teampol.

An Smuaintiúġ.

Smuainiġamaid an̄sa rúndiaṁar so, mar air ċailliúint don Ṁaiġdin ḃeañuiġṫe Muire, gan aon ċion̄ta na taoḃsan a Mac ionṁuin a n-Ierúsalem, do lorgair sí é air feaḋ trí laeṫe, agus do fuair sí é fáḋeoiġ air an treas lá ion̄sa teampol ameasg na n-doċtúiriġ ag diosbóireaċd leo, air m-beiṫ ḋó a n-aois a ḋá ḃliain déag.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon̄ n-uair aṁáin.)
R. Dia do ḃeaṫa A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁaiġdean ḟírḃeañuiġṫe, níos mó ná mairtír an̄ d'ḟulang, agus fós compórd luċd a n-dobróin: tré an luaṫġáire dolaḃarṫa sin, lé nar líonaḋ d'anam air ḃ-fágail do Ṁic gráḋaiġ ion̄sa teampol ameasg na n-doċtúiriġ ag dios*bóireaċd leo*; fáġ ḋúin̄ uaiḋe grásta go d-tuc*faḋ lin̄ air an* moḋ sin, eision do lorgaruġ agus d'ḟáġaıl ıoñsan Eagluıs naoṁta Caṫoılıce ıoñus naċ sgurrfıḋ sıñ uaıḋe go bráċ. Amen.

An "Salve Regına."

Go m-beañuıġtar ḋuıt A Ḃanrıġan, A Ṁáṫaır na trócaıre, ar m-beaṫa ar mıllseaċd agus ar n-dóċas; ıs ortsa do ġlaoġamaıd mar ċlañ boċt ḋíbearṫa Eva; ıs ċugadsa ċuıreamaıd suas ar n-osnaıḋe ag gul agus ag caoıḋ añsa n-gleañ so na n-deor: aır an áḋḃar sın, O Aḋvocáıd ıs grástúla, ıompuıġ do ṡúıle trócaıreaċa orıñe; agus tar éıs ar n-díbırt añso, tasbáın ḋúıñ toraḋ beañuıġte do ḃroñ Íosa, A Ṁaıġdean ċeañsa, ċráıḃteaċ, ṁılıs Ṁuıre.

R. Guıḋ orıñ A Naoṁ Ṁáṫaır Dé.

F. Ioñus go n-déanfuıḋ fıúntaċ sıñ ċum geallaṁnaċa Ċríosd d'ḟáġaıl.

Guıḋamaıd.

A Ḋé ṡíorruıġ agus uıleċuṁaċdaıġ d'ollṁuıġ lé cóṁoıbrıúġ an Spıoraıd Naoıṁ colañ agus anam na Maıġdıne glórṁaıre Muıre, ċum beıṫ na h-áras oıreaṁnaċ dod Ṁac; taḃaır tré na h-eadarġuıḋ ċráıḃteaċsan aır a g-cuıṁnıġamaıd lé gáırdeaċas, go saorfuıḋ sıñ ó gaċ olc sañ am *aláṫaır*, agus ó bás ṡíorruıġ. Tré an g-Críosd *céadna*. Amen.

Éist, A Ḋé ṫrócairiġ lé h-urnaiġṫiḃ do ṡeirḃísiġ, ioñus siñe do ċruiñiġas a g-ceañ a ċéile a g-cóṁluadar na corónaċ páirtiġe is naoṁṫa na Maiġdine beañuiġṫe Máṫair Dé, go m-beiḋmís tré na h-eadarġuiḋ, saor ó na damseuraiḃ atá ós ar g-cioñ do ġnáṫ. Amen.

A Dé ó sé do Ṁac éinġeinte lé na ḃeaṫa, lé na ḃás, agus lé na aiséiriġ, do ċeanuiġ ḋúiñe luaċ saoṫair na beaṫa síorruiġ: taḃair ḋúiñe impiġamaid ṫú, air smuaintiúġ ḋúiñ air na rúndiaṁaraiḃ so añsa g-coróin ṗáirteaċ is naoṁṫa na Maiġdine beañuiġṫe Muire, go d-tiucfaḋ liñ na neiṫe do ċialluiġid ċur a n-gníoṁ, agus na neiṫe d'ḟágail a ġeallaid: tré an g-Críosd ċéadna ar d-Tiarna. Amen.

Liodáin na Maiġdine, &c. T. 49.

COŔÓIN NA MAIĠDINE MUIRE.

An Dara roiñ.

Na cúig rúndiaṁara dólásaċa.

[Tá an dara roiñ ionráite air gaċ Máirt agus air gaċ Aoine ṫríd an m-bliain, agus air na Doṁnaiġ sañ g-Caraos.]

Rañín. *A* n-ainm an Aṫar, &c.
Freagra. *Amen.*

R. Dıa do ḃeaṫa A Ṁuıre, atá lán do ġrásta, tá'n Tıarna leat.

F. Is beañuıġṫe ṫú ıdır ṁnáıḃ, agus ıs beañuıġṫe toraḋ do ḃroñ Íosa.

R. A Ṫıarna fosglóċaıḋ tú mo ṗuısínıḋ.

F. Agus foıllseóċaıḋ mo ḃeul do ṁolaḋ.

R. A Ḋé, claon ċum mo ċaḃarṫa.

F. A Ṫıarna, luaṫuıġ ċum cúngnaḋ lıom.

R. Glóır don Aṫaır, agus don Ṁac, &c.

F. Mar do ḃí ó ṫús, &c. Amen. Allelúıa.

An ċeud rúndıaṁar.

Allus fula ar Slánuıġṫóra añsa n-gáırdín.

An Smuaıntıúġ.

Smuaınıġamaıd añsa rúndıaṁar so, mar do ḃí ar Slánuıġṫóır Íosa Críosd ċó h-anacraċ sın aır ar sone a n-gáırdín Ġetsemanı, go raıḃ a ċolañ foluıġṫe lé allus fula, do rıṫ síos ag tuıtım 'na mórḃraonaıḃ aır an d-talaṁ.

R. Ar n-Aṫaır, &c. (aon n-uaır aṁáın.)

F. Ar n-arán, &c. (aon n-uaır aṁáın.)

R. Dıa do ḃeaṫa, A Ṁuıre, &c. (deıċ n-uaıre.)

F. A Naoṁ Ṁuıre, &c. (deıċ n-uaıre.)

R. Glóır don Aṫaır, &c.

F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁaiġdean ḟíornaomṫa, níos mó ná mairtir, tré an urnaiġ ḋíograsaċ d'ofráil do Ṁac ionṁuin suas ċum a Aṫar añsa n-gáirdín ; deonuiġ eadarġuiġ a ḋéanaḋ air ar sone, ioñus air m-beiṫ dar n-anṁianta claoite faoi oirmós réasúin, go n-aontóċamaois agus go n-uṁalóċamaois siñ féin a g-cóṁnuiġ añ gaċ niḋ, faoi ṫoil naomṫa Dé. Amen.

An dara rúndiaṁar.

Sgiúrsáil ar d-Tiarna ag an b-Piléir.

An Smuaintiúġ.

Smuainiḋamaiḋ añsa rúndiaṁar so, mar do sgiúrsálaḋ ar d-Tiarna Íosa Críosd go ró ḋúismionta a d-tiġ Ṗilóid.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aoñ n-uair aṁáin.)
R. Dia do ḃeaṫa, A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁáṫair Dé, A Ṫiobruid ṡárlíonta na *ġide*, tré na búilliḋ do ḋeonuiġ d'aon-Ṁac ia ıonṁuıne d'ḟulang aır ar sone; faġ uaıde ḋúıñe grásta, ıoñus go m-béaḋ ḟıos aguıñ cıoñas do smaċtóċamaoıs ar n-anṁıanta, agus go n-gearrfamaoıs uaıñ an uıle ócáıd peacaıḋ, lé cloıḋeaṁ an dóláıs agus na truaıġṁéıle do ċuaıḋ tré d'anam ḟírṁín. Amen.

An treas rúndıaṁar.

Córóınıúġ ar Slánuıġṫóra lé deılgnıḃ.

An Smuaıntıúġ.

Smuaınıġmaıḋ añsa rúndıaṁar so, mar d'ḟíġadar an luċt freasdaıl dúısmıonta úd Ṡataın, coróın do ḋeılgnıḃ géara, agus mar d'ḟáısgadar go ró ḋúısmıonta í aır ċeañ ar d-Tıarna Íosa Críosd.

R, Ar n-Aṫaır, &c. (aon n-uaır aṁáın.)
F. Ar n-arán, &c. (aon n-uaır aṁáın.)
R. Dıa do ḃeaṫa, A Ṁuıre, &c. (deıċ n-uaıre.)
F. A Naoṁ Ṁuıre, &c. (deıċ n-uaıre.)
R. Glóır don Aṫaır, &c.
F. Mar do ḃí ó ṫús, &c.

Guıḋamaıd.

A Ṁáṫaır ar b-Prıoñsa ṡíorruıġ, agus rıġ na glóıre; tré na deılgne géara so do ċuaıḋ tré *na ċeañ ḟíornaoṁṫa*, ımpıġamaıḋ tú; go rabamaıd tré d'eadarġuıġ saorṫa an̄so ó n-uıle ġluasaċd uaḃaır, agus a lá an ḃreıṫeaṁnaıs ó'n náıre úd do ṫuıllıd ar b-peacaıḋ. Amen.

An ceaṫraṁaḋ rúndıaṁar.

Íosa ag ıomċar na Croıse.

An Smuaıntıúġ.

Smuaınıġamaıḋ an̄sa rúndıaṁar so, ıar m-beıṫ d'ar d-Tıarna Íosa Críosd teılgṫe ċum báıs, mar d'ıomċaır sé leıs an ḃ-foıġıd ıs ıongantaıġe, an ċroıs do cuıraḋ aır, ċum méadúġ a ṗıanóıs agus a ṫarcuısne.

R. Ar n-Aṫaır, &c. (aon n-uaır aṁáın.)
F. Ar n-arán, &c. (aon n-uaır aṁáın.)
R. Dıa do ḃeaṫa, A Ṁuıre, &c. (deıċ n-uaıre.)
F. A Naoṁ Ṁuıre, &c. (deıċ n-uaıre.)
R. Glóır don Aṫaır, &c.
F. Mar do ḃí ó ṫús, &c.

Guıḋamaıd.

A Ṁaıġdean naoṁṫa, A Ṡompla na faıġde tré ıomċar ıs pıanṁaıre na croıse aır ar ıomċaır do Ṁac ar d-Tıarna Íosa Críosd tromualaċ ar b-peacaıḋ, faġ uaıḋe tré d'eadaırġuıġ, meısneaċ agus neart ċum a loırg do leanúınt, agus ar *g-croıs* d'ıomċar na ḋıaıġ go críoċ ar m-beaṫa. *Amen.*

An cúigeaḋ rúndiaṁar.

Céasaḋ ar d-Tiarna Íosa Críosd.

An Smuaintiúġ.

muaiṁiġamaid añsa rúndiaṁar so, air d-teaċd r d-Tiarna Íosa Críost go sliaḃ Ċalvari, r do noċdaḋ é dá ċuid éadaiġ, agus mar do stuiġeaḋ a láṁa agus a ċosa lé táirniġiḃ go ḋúismionta don ċrois, ós cóṁair a Ṁáṫar n-dólásaċ.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa, A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁuire naoṁṫa, A Ṁáṫair Dé, do réi mar do ḃí colañ do Ṁic ġrádaiġ árduiġṫe ai an g-crois air ar sone, go raiḃ mar an g-céa na, ar mianta gaċ lá níos mó na ċéile, méa uiġṫe amaċ ioñ a ṡeirḃís, agus ar g-croiḋ gointe lé truaiġṁéil dá ġéarṗáis: agus ṫusa Ṁaiġdean ḟírḃeañuiġṫe, deonuiġ go grástúil d'eadarġuıḋ ċuṁaċtaċ, cúngnaḋ lıñ ċum oıbre ar slánuıġṫe do ġnoṫúġ. Amen.

An " Salve Regına," T. 183.

Lıodáın na Maıġdıne, &c. T. 49.

CORÓIN NA MAIĠDINE MUIRE.

An Treas roıñ.

Na cúıg rúndıaṁara glórṁara.

[Tá an treas roıñ ıonráıte aır gaċ Céadaoın agus Saṫarn tríd an m-blıaın; agus aır na Doṁnaıġ ó Ċáısg go h-Advent.]

Rañín. A n-aınım an Aṫar, &c.

Freagra. Amen.

R. Dıa do ḃeaṫa, A Ṁuıre, atá lán do ġrásta, tá'n Tıarna leat.

F. Is beañuıġṫe ṫú ıdır ṁnáıḃ, agus ıs beañuıġṫe toraḋ do ḃroñ Íosa.

R. A Ṫıarna fosglóċaıḋ tú mo ṗuısínıḋ.

F. Agus foıllseóċaıḋ mo ḃeul do ṁolaḋ.

R. A Ḋé, claon ċum mo ċaḃarṫa.

F. A Ṫıarna, luaṫuıġ ċum cúngnaḋ lıom.

R. Glóır don Aṫaır, agus don Ṁac, &c.

F. Mar do ḃí ó ṫús, &c. Amen. Allelúıa.

An ċeud rúndıaṁar.

Aıséırıġ Ċríosd ó ṁarḃaıḃ.

An Smuaıntıúġ.

Smuaınıġamaıd ıoñsa rúndıaṁar so, aır m-buaḋúġ dar d-Tıarna Íosa Críosd go glórṁar aır an m-bás, mar d'éırıġ sé dóṁarḃṫa agus dóḟulangṫa.

R. Ar n-Aṫaır, &c. (aon n-uaır aṁáın.)
F. Ar n-arán, &c. (aoñ n-uaır aṁáın.)
R. Dıa do ḃeaṫa, A Ṁuıre, &c. (deıċ n-uaıre.)
F. A Naoṁ Ṁuıre, &c. (deıċ n-uaıre.)
R. Glóır don Aṫaır, &c.
F. Mar do ḃí ó ṫús, &c.

Guıḋamaıd.

A Ṁaıġdean ġlórṁar Ṁuıre, tré an luaṫġáıre dólaḃarṫa do ġlac tú a n-aıséırıġ d'éın Ṁıc ıonṁuın; ımpıġamaıd ṫú, faġ uaıḋe dúıñe, gan ar g-croıḋṫe ḋul aır seaċrán a n-dıaıġ aoıḃnıs bréagaċa an t-saoġaıl so, aċt go m-béıdís do ġnáṫ ag leanúınt ḟíoraoıḃnıs ṡubstaınteaċa na ḃ-flaıṫeas. Amen.

An dara rúndıaṁar.

Deasġaḃáıl Ċríosd aır neaṁ.

An Smuaıntıúġ.

Smuaınıġamaıd añsa rúndıaṁar so, mar do ċuaiḋ ar d-Tiarna Íosa Críosḋ da ḟiċead lá tar-éis a aiséirġ suas air neaṁ, fríoṫóilte lé h-amgliḃ, a raḋarc a Ṁáṫar is naoṁṫa, a Apstoil, agus a Ḋeiscioḃail, lé na mór-iongantais go h-uile.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa, A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁáṫair Dé, A Ṡóláis na n-dobrónaċ, mar do ṫóg do Ṁac gráḋaċ air n-dul suas dó air neaṁ a láṁa, agus do ḃeañuiġ a Apstoil; deonuiġ mar an g-céadna, do láṁa ḟiorġlana do ṫógáil suas ċuige air ar soñe, ioñus go sealḃóċamais tairḃe a ḃeañaċda agus do ḃeañaċda féin anis air talaṁ, agus na ḋiaiġ so air neaṁ. Amen.

An treas rúndiaṁar.

Tuirlint an Spioraid Naoiṁ air na Deiscioḃail.

An Smuaintiúġ.

Smuainiġamaid ioñsa rúndiaṁar so, air

m-beiṫ dar d-Tiarna Iosa Críosd na ṡuiġ air ḋeis láiṁ Dé, mar do ċuir anuas uaiḋe an Spiorad Naoṁ air na h-Apstoil do réir a ġeallaṁna; noċ d'ḟill go h-Ierusalem tar-éis a ḋeasġaḃála, agus do ċóṁnuiġ siad a n-urnaiġ ⁊ a n-aṫċuiniġ mar aon leis an Maiġdean Ṁuire, ag feiṫeaṁ cóṁlíonaḋ a ġeallaṁna.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa, A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁaiġdean Naoṁṫa, A Ṫabarnacail an Spioraid Naoiṁ! fáġ ḋúin̄e, impiġamaid ṫú, lé d'eadarġuiġ cuṁaċtaċ, go n-déanfaḋ an Cóṁḟurtuiġṫóir fírṁilis do ċuir do Ṁac ionṁuin anuas air na h-Apstoil, dá líonaḋ lé gáirdeaċas spioradálta, sin̄e do ṫreorúġ air an t-saoġal so, a sliġ ċeart an t-slánuiġṫe, agus go stiúróċfaḋ sin̄ a g-cosáin na suḃáilce agus na n-déagoibreaċa. Amen.

An ceaṫraṁaḋ rúndiaṁar.

Tógáil na Maiġdine beañuiġṫe Muire air neaṁ.

An Smuaintrúġ.

Smuainiġamaid ioñsa rúndiaṁar so, mar d'imṫiġ an Ṁaiġdean ġlórṁar dá ḃliain déag taréis a Ṁic as an t-saoġal so ċuige, agus mar do ġlac sé asteaċ añsna flaiṫis í, a g-cuideaċd na n-aingeal naoṁṫa.

R. Ar n-Aṫair, &c. (aon n-uair aṁáin.)
F. Ar n-arán, &c. (aon n-uair aṁáin.)
R. Dia do ḃeaṫa, A Ṁuire, &c. (deiċ n-uaire.)
F. A Naoṁ Ṁuire, &c. (deiċ n-uaire.)
R. Glóir don Aṫair, &c.
F. Mar do ḃí ó ṫús, &c.

Guiḋamaid.

A Ṁaiġdean ḟírċríona air n-dul ḋuit asteaċ a b-pálás na ḃ-flaiṫeas, do líon na h-aingil naoṁṫa lé gáirdeaċas ⁊ an cine daona lé dóċas; deonuiġ eadarġuiḋ a ḋéanaḋ air ar soñe air uair ar m-báis; ioñus air m-beiṫ ḋúiñ saor ó ċluainireaċdaiḃ agus ó ċaṫuiġṫiḃ an Diaḃail, go d-téiġ*maid go* luaṫġáireaċ as an staid aimsire so, *ċum sealḃúġ* aoiḃnis na beaṫa siorruiġ. Amen.

An cúıgeaḋ rúndıaṁar.

Corónıúġ na Maıġdıne bean̄uıġṫe ıon̄sna flaıṫıs.

An Smuaıntıúġ.

Smuaınıġamaıd ıon̄sa rúndıaṁar so, mar do ċuır a Mac coróın ıs lon̄raıġe na glóıre aır an Maıġdean ġlórṁar Muıre, lé mór-luaṫġáırre agus úrġáırdeaċas cúırte na ḃ-flaıṫeas go h-ıomlán agus lé glóır specıalta na naoṁ go h-uıle.

R. Ar n-Aṫaır, &c. (aon n-uaır aṁáın.)
F. Ar n-arán, &c. (aon n-uaır aṁáın.)
R. Dıa do ḃeaṫa, A Muıre, &c. (deıċ n-uaıre.)
F. A Naoṁ Ṁuıre, &c. (deıċ n-uaıre.)
R. Glóır don Aṫaır, &c.
F. Mar do ḃí ó ṫús, &c.

Guıḋamaıd.

A Ḃanrıġan ġlórṁar na g-caṫraıġṫeaċ neaṁḋa go h-uıle, ımpıġamaıd ṫú, glac an ċoróın so, ofrálamaıd faoı do ċosa, mar ċoróın do rósaıḃ; agus taḃaır A Ḃanrıġan ġrásṫúıl, tré d'eadarġuıḋ go m-bedís ar n-anama lasta lé teas-ṁıan ċó mórṁ lé d'ḟeıscınt corónuıġṫe ċó glórṁar so, ıon̄us naċ meaṫfaḋ an mían so ıon̄aın̄ go bráċ nógo m-béaḋ sé aısdrıġṫe ċum seılḃ séanṁaır do raḋarc ḃean̄uıġṫe aır neaṁ. Amen.

An "Salve Regına," T. 183.

Lıodáın na Maıġdıne, T. 49.

COṀAIRLE CRÍOSDÚIL DÓIḂ SO AGA Ḃ-FUIL CÚRAM AIR ḊAOINE TIÑE, NÓ ATÁ NA D-TIMĊIOLL.

Ní ḃ-fuil aon ċás ioña ḃ-fuil carṫanaċd tasbáinte ċó mór, agus dá ḃriġsin ó ḃ-ḟáġañ duine luaiḋeaċd ċó glórṁarsin, is atá sé foillsiġṫe a g-cás tiñis, na d-taoḃ so aga ḃ-fuil cúram air ḋaoine tiñe. A g-cás tiñis, ós cioñ gaċ cás eile, ni'l fios ag an duine ṫiñ, ní féidir ḋó fios a ḃeiṫ aige, godé atá ḟírċeart ḋó a d-taoḃ a ṁaiṫis spioradálta nó saoġalta. Tá sé air feaḋ an ama, a staid níos measa ná leanḃaiḋeaċd; óir do b'fusa an leanḃ a riar. A d-tiñeas, tá an duine tasbánta mar ċréatúr ṡuaraċ gan cumas aige caḃair ṫaḃairt ḋó féin, faoi láiṁ smaċdúil an Ċruṫuiġṫeora. Cuirañ tiñeas, mar ṫeaċtaire an ḃáis, a g-cuiṁne ḋó, cé bé airbiṫ a ċéim sañ t-saoġal, an cóṁionañaċd nadúrṫa sin atá ameasg ċlain Aḋaiṁ go h-uile, agus tugañ sé air aḋṁáil, go ḃ-fuil sé a leiṫ cúngantaiḋ a ċóċréatúra, an niḋ do ċuir an Dia uile-eagnaċ, ar g-Cruṫuiġṫeoir air bun, mar ṫiobraid dóṫráiġṫe *ar g-carṫ*anaċda ċum a ċéile.

A g-cás tiñis dá ḃriġ sin, atá ar g-cóṁoṫuiġṫe go léir a g-carṫanaċd agus a n-daonaċd brosduiġṫe: agus godé an luaċ saoṫair atá leagṫa amaċ a ċóṁlíonaḋ suḃáilce eile, ní ḃ-fuil mórán smuaintiúġ riaċtanaċ don ḟírċríosdaiġ a ḃeiṫ lán-ċiñte, go ḃ-fuil an duais atá leagṫa amaċ a n-gnás carṫanaċda agus a ċó-ṡuḃáilce daonaċda sárluaiḋeaċdaċ, a g-cás aire ṫaḃairt don duine ṫiñ. Aṁail mar ḃeaḋ duais agus luaċ saoṫair dóiḃ so, do ċóṁlíonas go dílis an oibliogáid ṫaḃaċdaċ so a curṫar orṫu lé roiṁraḋarc Dé, air feaḋ a g-cúraim a d-taoḃ a n-dearḃráiṫre tiñe; is aṁlaiḋ a ḃeiḋeas, air an láiṁ eile go ḟírċiñte, a g-coir agus a b-pianós, má faġṫar iad a raḋarc Dé, neaṁḋílis agus neaṁaireaċ dá g-cúram.

Tá mḟreagarṫaċd air a leiṫeide so do ḋaoiniḃ ċó h-anṁór sin, go ma ċeart dóiḃ air a d-taoḃsan, smuaintiúġ air na riaġlaċa Críosdúla so leanas.

1. Ba ċeart coṁairle a ṫaḃairt don té air a leagañ Dia tiñeas trom, go n-glacfaḋ sé a ṫiñeas mar ṫiucfaḋ sé ó láiṁ Dé, lé é féin a ṫaḃairt suas go h-iomlán don toil neaṁḋa, agus mar ċeart-ṗianós air son a ṗeacaiḋ. Ba ċeart coṁairle a ṫaḃairt ḋó, e féin ofráil go minic do Ḋia, agus grásta iarraiḋ, go m-féidir

leis a anróite d'ḟulang go foiġdeaċ, agus a ḟulaingṫe a naoṁúġ lé na g-cur a g-cean̄, fulaingṫiḃ Ċríosd a Ṡlánuiġṫóra air an g-crois, tré Ċreideaṁ Dóċas agus Carṫanaċd; agus mar an íobairt atá do ḋualgas air, a ofráil do Ḋia air son a ṗeacaiḋ.

2. Ba ċóir cur a g-cuiṁne ḋó, go ma ċeart dó, cúntas a ṫaḃairt dá ṫréaduiġ spioradálta dá ṫaoḃ a n-am ṫrátúil, ion̄us go g-cuirfeaḋ sé a n-ordúġ na neiṫe ḃaineas dá anam; niḋ atá go mór níos fusa a ḋéanaḋ a d-tús tin̄is ná na ḋiaiġsin n-uair a ḋéanfaḋ méadúġ an ġalair nó nádúir an leiġis, an duine tin̄ neaṁoireaṁnaċ, ċum gnoṫuiḋ ċó trom sin a ṡocrúġ. Ba ċeart cur a g-cuiṁne ḋó, gur pianós air son peacaiḋ an tin̄eas; agus dá ḃriġ sin, go n-uiṁluiġan̄ Dia go minic uaḃar an duine lé tin̄eas a ṫaḃairt air, ion̄us tré aiṫriġ go slánoċaiḋ a anam; air an áḋḃar sin, gur croiḋḃrúġ ḟírinneaċ agus deáġḟaoisdin an t-aon ṁoḋ aṁáin lé a n-aṫruiġṫar an ḟearg ḋiaḋa, agus lé a d-tugṫar air ais go minic an duine tin̄ ċum a ṡláinte.

3. Do réir aoise nó éagcruais an easláin; *nó do réir* a leiṫeide sin do neiṫiḃ eile ḃaineas [illegible] *g-cás*, agus do ċuirfeaḋ a g-ciall do ḋuine

go ḃ-fuıl rıaċdanas lé tıomna a ḋéanaḋ; ba ċóır, mar an g-céadna, a leıṫeıde do ṫıomna a ḋéanaḋ, d-tús an tıñıs; ıoñus ıar socrúġ ḋó gaċ cúraım saoġalta, mar so go m-beaḋ an t-easlán níos saoıre ċum a aıre go léır ṫabaırt do ġnóṫuıḋ spıoradálta a anama gan aon ḃuaıreaṁ nó ṁíonós eıle.

Ċum so a ḋéanaḋ ba ċeart do ċáırdıḃ an duıne ṫıñ aga ḃ-fuıl maoın lé socrúġ, cóṁaırle agus seırbís fır dlıġe eolasaıġ agus críona a ḟáġaıl; ıoñus go m-beaḋ an tıomna déanta go ceart do réır dlıġe. Óır ṫárla go mınıc, tré easḃaıḋ cóṁaırle don t-sórt sıñ, go d-táınıc dlıġeaḋ ⁊ cosdas anṁór, go raıḃ maoın sgıobṫa aır sıuḃal ó na h-oıġrıġıḃ dlısteanaċa, ⁊ bunaıḋ da ḃarr sın leagṫa síos a m-boċdaıneaċd.

4. Ní ceart go meallfuıḋ an t-easlán lé cáırdıḃ fallsa a déarfaḋ leıs tré na m-buntáıste féın, nó tré ċmeáltas fallsa, go ḃ-fuıl a ṫıñeas éadtrom, n-uaır atá sé daınséaraċ. Ba ċóır fıos a ṫaḃaırt ḋó añ am, a d-taoḃ fíorstaıde agus nádúıre a ṫıñıs, agus gan a ḃeıṫ meallta lé súıl maıreaċdam dó, n-uaır naċ ḃ-fuıl aon ċosaṁlaċd ṁór aır. A n-aġaıḋ sın, ba ċeart cóṁaırle a a ṫaḃaırt ḋó, an úsáıd ıs fearr do ḋéanaḋ den aımsır sın, b'féıdır a ḃeaḋ ḋósan na aımsır

ḋéaġanaċ, agus air a g-coṁnóċaḋ a ṡíorruiġeaċd.

5. Ní ceart léigeant do luċd cuairte, a ṫigeas do réir gnáis, trioblóid a ċur air, ná a ḃuairreaḋ lé coṁraḋ saoġaltá air biṫ, ċó fada is sé baraṁail an doċtúra ṫuigsionaiġ go ḃ-fuil a ċás gan dóċas: san̄ g-cás sin, ni ceart aon ċonḃearsáid eile ḃeiṫ laḃarṫa ion̄ a láṫair, aċt mar ḃaineas lé Dia agus lé neiṫiḃ spioradálta.

6. A d-taoḃ an ċúraim a tugṫar don duine ṫin̄, lé mnáiḃ freasdail, nó leo so ag a m-biḋean̄ aire air ḋaoine tin̄e: ba ċeart dóiḃ, go n-aireoġdís mar a d-trom oibliogáid, aire ṫaḃairt go dúraċdaċ dona h-orduiġṫe a ġlacaid ón doċtúir ċeart atá a ḃ-freasdal. Óir ní hé aṁáin go ḃ-fuil saoġal an duine ṫin̄ a leiṫ a frioṫóilṁe cirt an̄ a leiṫeide so do ċásaiḃ, aċt muinín̄ ṡaoġalta na muintire; agus rud atá níos mó ná sin féin, is féidir gur minic ḃiḋeas slánúġ anama an duine ṫin̄ air a atṡláinte a g-cásaiḃ áiriġṫe, agus darnóiḋ, is do réir an ḟrióṫoilṁe tugṫar ḋó ḟáġas sé aisiog a ṡláinte: agus air a son so go h-uile, atá siad so ag a ḃ-fuil cúram air duine ṫin̄, freagarṫaċ do Ḋia agus don *t-saoġal.*

7. Urnaiġ noċ atá ionráite an̄ gaċ uile am.

atá sé go specialta riaċdanaċ air feaḋ tin̄is; mar aon leis an ḃ-feirg ḋiaḋa d'iompóġ, agus leis an duine tin̄ a ċoimeál suas ion̄ a ḟuilingṫiḃ an̄ a leiteide sin do ċruṫ, a n-aġaiḋ ion̄suiġṫiḃ a náṁaidiḋ spioradálta. Ba ċeart an̄ sin na h-urnuiġṫe so a leanas, nó urnaiġṫe don t-sórt sin a raḋ air a ṡon, agus ion̄ a ainim. Ba ċeart céasa do ċur as a ċuine, ion̄us go smuaineoċaḋ sé a g-cóṁnuiġ air Páis a Ṡlánuiġṫóra; ion̄us go ma ṁian leis go cráiḃteaċ go m-béiḋeaḋ a ṗeacaiḋ cumailte amaċ lé na ḟuil; agus go ḃ-faiġeaḋ sé ó Ḋia spiorad na ḟíraiṫriġe, lé smuainiúġ air an méid a d'ḟulaing a Ṡlánuiġṫóir ċum eision do ṡaoraḋ ó'n t-síarruiġaċd anacraċ, agus ċum réiteaċ a ḋéanaḋ idir eision agus a Ċruṫuiġṫóir.

Is féidir an ráḋ díaḃódaċ úd Naoiṁ Augustin a ċur a g-cuiṁne ḋó lé tairḃe da anam: "Nár ċeart do Críosdaiġ air biṫ, cur roiṁe bás d'ḟáġail a staid air biṫ eile, aċt a staid an aiṫriġiġ."

URNAIĠṪE LÉ RÁḊ AIR SON AN DUINE ṪIN̄, AGUS ION̄ A AINIM.

A Íosa ṁilis! ní mian liom beaṫa ná bás, *aċt do ṫoil* naoṁṫasa do ḋéanaḋ! Is tusa amáin

A Ṫıarna, lorgaırım: bíoḋ sé daṁsa do réır do ṫola; má ıs mıan leat A Íosa! go ḃ-faıġḟın̄ bás, glac m'anam; má's toıl leat, go maırfın̄ níos faıde, tá rún agam lé cúngnaḋ do ġrásta, an ċuıd eıle dom ṡaoġal a ċaṫaḋ lé buntáıste níos mó, agus ċum sástaıḋ a ṫaḃaırt aır son a n-deaċaıḋ ṫort, leıs an g-cuıd eıle do mo laeṫıḃ naoṁúġ ıon̄ do ṡeırḃís ḋıaḋa, tré árdúġ d'ónora agus do ġlóıre do réır mo ḋıṫċıll.

O Íosa ṫrócaırıġ! mo neart, mo ċompórd, agus m'aoıḃneas; mo ċosantóır, agus m'ḟuasgaltóır; ıon̄ ar ċuıras mo ḋóċas, ıon̄ ar ċreıdas, agus do ġráḋuıġas: mo ṫur nırt, ṁo ṁuımín ó mo náoıḋeántaċd; treoruıġ me a m-beaṫa, a d-tın̄eas agus a m-bás: n-uaır ıs sé do ṫoıl ḋıaḋa é do ġlaoġaċ orm, freagróċaıḋ mé ṫú.

A Ċruṫuıġṫoır neıṁe agus talṁan! sín amaċ do láṁ cuṁaċtaċ ċum oıbre do laṁa féın: ıs mıse do ċréatúr; lé do ḋlıġ agus lé do ṫoıl do gabaḋ mé a m-broın̄ mo Ṁáṫar; tré do ṫoıl do ṁaır mé go d-tı an uaır so; agus má sé do ṫoıl é anıs naċ raıḃ am daṁsa níos faıde, go n-déantar do ṫoıl naoṁṫa; noċta do ṫáınıc mé asteaċ san t-saoġal so, agus noċta ċaıṫfeas me a ḋul amaċ *as; go ma* beañuıġṫe aınım an Tıarna.

Tar A Ṫıarna, agus ná déan maıll! Atá

mıangus agam a ḃeıṫ dealuıġṫe agus a ḃeıṫ a ḃ-faċaır Ċríosd. Cé ṡaorfas mé ón g-corp marḃṫaċ so ? Ó ! ıs ṫríotsa, A Íosa ṁılıs, m' Ḟuasgaltóır, a ċuırfas an ċolan̄ ṫruaıllıġṫe so neaṁṫruaıllıġeaċd uırṫı, agus a ċuırfas an corp marḃṫaċ so neaṁ-ṁarḃṫaċd aır.

Creıdım go maırean̄ m'Ḟuasgaltóır, agus aır an lá déaġanaċ go n-éıreoċaıd mé ón talaṁ ; agus an̄ mo ċolan̄ féın go ḃ-feıcfıḋ mé Dıa m' Ḟuasgaltóır, agus an̄ mo ċolan̄ féın go ḃ-feıcfıḋ mé mo Ṡlánuıġṫóır ; agus eısıon go ḃ-feıcfıḋ mé féın é, agus ní éın̄eaċ eıle, agus go ḃ-feıcfıḋ mo ṡúıle féın é. Fosguıl an̄sın, A Ṡlánuıġṫóır an doṁaın, geataıḋ ḟlaıṫıs do m'anam ; agus aṁaıl ṫéıḋas mo ċorp síos san̄ uaıġ, go d-téıḋ mo spıorad suas aır neaṁ ; ıon̄us aır feaḋ atá mo ċolan̄ aır na leáġaḋ ċum na h-úıre dá m-baınean̄ sí, agus go suaıḃnıḋ sí an̄sa tuama nógo d-tı do ḋara ṫeaċt ; go raıḃ m'anam déanta sólásaċ lé do láıṫreaċd naoṁṫa an̄sa n-áıt sın ıon̄a ḃ-fuıl aoıḃneas, do ċeannuıġ tú ḋaṁsa lé do ḃás aır an g-croıs.

Aċt cé h-é mıse, a ġlaċfaḋ orm féın laḃaırt aır an moḋ so ? Ní'l ıon̄am aċt luaıṫreaḋ agus luaıṫ ! Faraor tá mé go mór níos measa, atá *mé mo ṗeacaċ.* Do gaḃaḋ mé, do geınaḋ mé, do rugaḋ mé, agus do h-oılaḋ mé a b-peacaḋ. Do ċaıṫ mé mo ṡaoġal a b-peacaḋ, do ḃí mé mo ḋaoránaċ do ḃaoısıḃ agus do ḋíoṁaoıneasaıḃ an t-saoġaıl ; do rıñe mé faıllıġ dod ṡeırḃís ; do ċuır mé aır neaṁṡuım na dualgaıs go léır ba toıl leat a ṫaḃaırt ḋam do ċóṁlíonaḋ tré do roıṁraḋarc. Cé h-é mıse añsın go n-glacfuıñ orm féın laḃaırt lé mo Ṫıarna ? Dá ṁéad dá ḃ-fuıl mé anacraċ dom ṫaoḃ féın, ıs mé sañ am ċéadna, luaċ d'ḟola féın ! agus ıs tusa feoıl dom ḟeoıl, agus cnáıṁ dom ċnáıṁ ! Is tu m' Ḟuasgaltóır, agus do ġeall tú trócaíre dóıḃ so do ċuıras a n-dóċas ıoñat : ıoñatsa A Ṫıarna, do ċuır mé mo ḋóċas agus ní ḃéıḋ aḋnáıre orm go bráċ. Glaoġım ort go ró uṁal, trócaıre do ḋéanaḋ orm ; má ıs mıṫıd go n-ıompóċaḋ luaıṫreaḋ go luaıreaḋ, godé an ċaıṫréım ḋuıtse A Ṫıarna, go n-daorfuıd mé ? Tá mé ós do ċoṁaır níos luġa ná lóċán aır aġaıḋ na gaoıṫe ; béıḋ mé go gaırıd mo ḃıaḋ do ṗéıstıḃ ; gıḋ, do ċosaın m'amam go leor ḋuıt ; aır son d'aınıme añsın, A Ḟugaltóır ıonṁuın, ná caılltar m'anam ; éırıġ A Ṫıarna agus cuıdıġ lıom, agus ná teılgṫar aır sruḃal mé go bráċ.

Maıṫ dom mo ṗeacaıḋ, A Ṫıarna, óır atá *ḟoılıġeas* croıḋ fírıñeaċ orm aır a son ; do ġlac tu colan̄ ḋaona, A Ḟuasgaltóir ionṁum tré ġraḋ don ċineaḋ daona; agus faoi ċolan̄ ḋaona ba toil leat do ḋiaḋaċd d'ḟolúġ, ion̄us naċ m-béaḋ faitċíos oruin̄ do ḋul d'ionsuiġ do ṁórḋaċd ċriṫeaglaċ. Airiġim an̄sin, naċ cóir faitċíos a ḃeiṫ orm a ḋul d'ionsuiġ mo ḋearḃraṫair féin an̄sa g-colain̄, mo Ṡlánuiġṫóir, mo ċaraid ionṁum, céile m'anama, agus mo ċuid go bráċ. A sé an saoġal so m'áit ḋíbearṫa; is a ḃ-flaiṫeas ata m'ḟiorḋúiṫċe; agus ní'l aon niḋ ṫoirmisgas mé ó ḋul asteaċ an̄ m'áit ċóṁnuiġe nádúrṫa aċt mo ṗeaċaiḋ. Déan trócaire orm an̄sin, A Ṫiarna, do réir do ṁórṫrócaire; agus do réir iomadaṁlaċda do ṫruaiġṁéileaċda, sgrios amaċ m'éagcóir. Aisig ḋam áṫas do ṡlánuiġṫe, agus déan go fáḃaraċ lé Síon, ċum go d-tógfuiḋ suas ballaiḋ Ierusalem.

Is roin̄ mé den g-ceanuiġeaċd úd do rin̄e tú air an g-crois, A Ṫiarna Íosa is ionaḋruiġṫe! air mo ṡonsa do ḋóirt tú d'ḟuil is mórluaiġe! Ó! na raiḃ sí dóirte gan torraḋ ḋaṁsa! ná teilg mé uait, giḋ anacraċ atá mé dom ṫaoḃ féin, air m-beiṫ ḋam mo luaċ saoṫair d'ḟolasa, éiriġim mo ḋíol carṫanaċda ion̄ do raḋarc: O! dearc anuas orm lé truaiġe agus cóṁoṫúġ. Iompuiġ d'aġaiḋ *air siuḃal ó* mo ṗeacaiḋ; agus sgrios amaċ *m'éagcóireaċa* go léir.

Faraor ! Atá mé mar an ċaora úd do ċuaiḋ air seaċrán noċ do lorgaras tú, A Ṫréadaiġ ṁaiṫ! taḃair air ais mé ċum do ċró; ion̄us go raiḃ tú ceartuiġṫe ion̄ do ḃriaṫraiḃ; óir a dúḃaras, "giḃé air biṫ lá iompóċar an peacaċ ó na ṗeacaiḋiḃ, agus go n-déanfaḋ sé aiṫriġ air a son, slánóċar é." O ! an feaḋ ḟáġaim bás nádúrṫa an ċimiḋ daona, an feaḋ a ṫéiġim a sliġ gaċ uile ḟeola, go ḃ-faġaiḋ mé bás na ḃ-ḟiréan, agus go raiḃ mo ċríċ ḋéaġanaċ cosaṁail leosan : giḋ go ḃ-faġad bás don t-saoġal so, go mairiḋ mé go bráċ ḋuitse : giḋ go n-dúnad mo ṡúile do ṡolus nádúrṫa an t-saoġail so, O ! go ḃ-fosgluiḋ siad air ṡolus níos lon̄raiġe na glóire síorruiġe.

A Ḋé ! A Aṫair na trócaire ! Do ṗeacuiġ mé an̄ d'aġaidsa, agus a n-aġaiḋ neiṁe, agus ní fiú mé do ṁac do ġairim ḋíom ; déan mé mar aon dod luċd tuarusdail is ísle. Ná déan liom do réir mo ṗeacaiḋ ; agus ná taḃair ḋam do réir m'éagcóireaċa. As uċt do ṫruaiġe, dearc anuas air son noċ a d'ḟuasgail do ṁac. Cromim síos lé aontúġ faoi do láiṁ smaċdúil. Toiliġ an íobairt so do ġlacaḋ do ġniḋim ḋuit do mo ḃuaireaṁ, a *ofrálim ḋuit* mar ṡioṫ air son mo ṗeacaiḋ *iomadúla: of*rálim é a n-éin̄eaċd le ḟulaingiḃ mo

Slánuıġṫóra aır an g-croıs. Ó ! glac é, agus coısreac é, agus mé féın mar an g-céadna, ıon̄us ıar n-dul ḋam ṫríd ḋearḃaċd tın̄ıs agus báıs lé omós dod ċeart-ḃreıṫeaṁnasaıḃ agus dod orduıġṫe eagnaċa, go d-téıġ mé saor ó ḃás ṡíorruıġ, agus go ḃ-faġaıḋ mé flaıṫeas tré luaıḋeaċda mo Ṡlánuıġṫóra Íosa Críosd. Déan go fáḃaraċ lıomsa an̄sın A Ṫıarna, do réır do ḋeaġṫola, ıon̄us ameasg do luċd toġṫa go molfuın̄ agus go d-taḃarfuın̄ glóır ḋuıt tré ṡaoġal na saoġal. Amen.

LIODÁIN DO ḊAOINE TIN̄E.

A Ṫıarna; déan trócaıre aır (no uırre).
A Ċríosd; déan, &c.
A Ṫıarna; déan, &c.
A Ḋé, an t-Aṫaır, Cruṫuıġṫóır an doṁaın; déan, &c.
A Ḋé, an Mac, Fuasgaltóır an ċınıḋ daona; déan, &c.
A Ḋé, an Spıorad Naoṁ, Coısreacṫóır na druınge toġṫa; déan, &c.
A Ṫríonóıd Naoṁṫa, aon Dıa aṁáın a d-trí *b-pearsanaıḃ*; déan, &c.

A Naoṁ Ṁuıre; guıḋ aır (nó uırre).

A Aıngıl, agus A Árdaıngıl naoṁta go h-uıle; guıḋıḋ, &c.

A Abeıl naoṁta; guıḋ, &c.

A Ċuıḋeaċda naoṁta na ḃ-fíréan go h-uıle; guıḋıḋ, &c.

A Abrahaım naoṁta; guıḋ, &c.

A Eoın naoṁta Baısde; guıḋ, &c.

A Ṗatrıarca, agus A Ḟáıġ naoṁta go h-uıle; guıḋıḋ, &c.

A Ṗeadaır, agus A Ṗóıl naoṁta; guıḋıḋ, &c.

A Andrıaıs, agus Eoın naoṁta; guıḋıḋ, &c.

A Apstoıl, agus A Ṡíosgeuluıġṫe naoṁta go h-uıle; guıḋıḋ, &c.

A Ḋeısgıobaıl naoṁta ar d-Tıarna go h-uıle; guıḋıḋ, &c.

A Neaṁċıon̄taıġ naoṁta go h-uıle; guıḋıḋ,&c.

A Steaṗáın, agus A Laḃráıs naoṁta; guıḋıḋ, &c.

A Ṁaırtírıḋ naoṁta go h-uıle; guıḋıḋ, &c.

A Ṡılḃestır agus A Augustín naoṁta; guıḋıḋ, &c.

A Easboıg agus A Ċonfessóırıḋ naoṁta go h-uıle; guıḋıḋ, &c.

A Ḃennet agus A Ṗróınsıaıs naoṁta; guıḋıḋ, &c.

A Ṁanaiġ agus A Ḋítreaḃaiġ naoṁṫa go h-uile; guiḋiḋ, &c.

A Ṁáire Magdelen, agus A Lusi naoṁṫa; guiḋiḋ, &c.

A Ṁaiġdeana, agus A Ḃaintreaḃaċa naoṁṫa go h-uile; guiḋiḋ, &c.

A Naoiṁ Dé go h-uile; guiḋiḋ, &c.

Bí trócaireaċ, A Ṫiarna; agus spáráil é (nó í).

Bí trócaireaċ, A Ṫiarna; agus éist lin̄.

Ó n-uile ṗeacaḋ; saor é (nó í).

Ó n-uile ċaṫúġ agus ċeilgiḃ an Diaḃail; saor, &c.

Ó n-uile ṁífoiġide agus ġearán a n-aġaiḋ do ċeartsmaċtuiġṫe; saor, &c.

Ó ḋroċṁeisneaċ Spioraid, agus ó ṁíṁuinín ion̄ do ṫrócaire; saor, &c.

Ó eagla báis, agus ó iomarca dúil maireaċtain; saor, &c.

Ó ḃuaireaṁ aigne, mar ġeall air neiṫe an t-saoġail so, agus ó ḟailliġ é féin, (nó í féin,) d'ollṁúġ lé h-aġaiḋ na síorruiġeaċda; saor, &c.

Tré do ċrois, agus tré do ṗáis; saor, &c.

Tré do ḃás, agus tré d'aḋlacaḋ; saor, &c.

Tré d'Aiséiriġ ġlórṁar, agus tré do ḋeasġaḃáil; saor, &c.

Tré ġrásta an Spioraid naoiṁ, an Coṁfortuiġṫóir; saor, &c.

Air uair an ḃáis, agus lá an ḃreiṫeaṁnais; saor, &c.

Sin̄e nar b-peacaiġ; impiġamaid ort éist lin̄.

Go ma toil leat coṁḟurtaċd do ṫaḃairt ḋó, (nó ḋi,) ion̄ a ḋobrón, agus go d-taḃarḟá cumas ḋó, (nó ḋi,) ċum féaċaint taoḃ ṫall don ḃás, agus air an staid ḃean̄uiġṫe ċum a d-treoruiġan̄ sé; impiġamaid, &c.

Go n-deonóḟá grásta ṫaḃairt ḋó, (nó ḋi,) ċum a ċúram soaġalta uile ṡocrúġ lé críonaċd, lé ceartas, agus lé carṫanaċd; ion̄us lé h-aigneaḋ saor go m'éidir leis a aire iomlán ṫaḃairt lé é féin (nó í féin) d'ollṁúġ ċum flaiṫeaṁnais; impiġamaid, &c.

Go n-deonóḟá grásta ṫaḃairt ḋó (nó ḋi) deaġḟaoisidin agus aiṫriġ ḟírin̄eaċ ion̄ a ṗeacaiḋ a ḋéanaḋ; impiġamaid, &c.

Go n-deonóḟá grásta ṫaḃairt ḋó (nó ḋi) maiṫeaṁ ó ċroiḋ dóiḃ so uile do rin̄ olc a n-aġaiḋ; agus leorġníoṁ ċó maiṫ is ṫig leis (nó léiṫe) a ḋéanaḋ do gaċ aon dá n-deárna sé (nó sí) díoḃáil da laiġead; impiġamaid, &c.

Ion̄us air m-beiṫ a síoṫċáin leatsa, agus leis an *t-saoġal* uile; air an moḋ sin go n-glacfaḋ sé (nó sí) lé dóċas uıríseal lón naoṁṫa do ċoırp ḃeañuıġṫe; agus go m-buanóċaıḋ sé, (nó sí,) ıoñ do ġrásta, agus ıoñ d'ḟáḃar go deıreaḋ; ımpıġamaıd, &c.

Go n-déanfaḋ pıanta a éagcrúaıs (nó a h-éagcruaıs) sásaṁ ıoñ sa dıoġaltas do ṫuıll a ṗeacaıḋ, ag laıġdıúġ a ġráḋ don t-saoġal so, agus ag méadúġ a ṁıanta don t-saoġal eıle; ımpıġamaıd, &c.

Ioñus cé aır bıṫ nıḋ do ċeapfaḋ d'aıreaċas dıaḋa ḋó, (nó ḋı,) go n-aontóċaıḋ sé go foñṁar lé do ṫoıl naoṁṫa, agus gıḋ bé bás, nó beaṫa ḋó, (nó ḋı,) go ma leatsa fa ḋeıreaḋ é (nó ı); ımpıġaṁaıd, &c.

A Ṁıc Dé; ımpıġamaıd ṫú éıst lıñ.

A Uam Dé ṫógas peacaıḋ an doṁaın; spáráıl é (nó ı).

A Uam Dé ṫógas peacaıḋ an doṁaın; éıst lıñ.

A Uaın De ṫógas peacaıḋ an doṁaın; déan trócaıre aır (nó uırre).

A Ṫıarna, déan, &c.

A Ċríosd, déan, &c.

A Ṫıarna, déan, &c.

Ar n-Aṫaır, &c.

Agus ná léıg sıñ a g-caṫúġ.

Aċt saor sıñ ó olc. Amen.

R. A Ṫiarna, éist m'urnaiġ.
F. Agus go d-téiġ m'osna ad láṫair.

Guiḋamaid.

A Ḋé ṡíorruiġ agus uileċuṁaċtaiġ a
ḃ-fuil eocraċa báis agus beaṫa, agus a g-cu
d'eagna neaṁċoimseaċ gaċ niḋ a n-ordúġ
is fearr dóiḃ so do ġráḋuiġas ṫú : feuċ, m
amaid ṫú, air do ṡeirḃíseaċ do ṫeilg tú air le
tiñis, agus fóir air a spiorad anacraċ lé
ġrásta ; neartuiġ a ċreideaṁ, méaduiġ a ḋó
déan iomlán a ċarṫanaċd, agus naoṁuiġ ḋó
cor dá éagcruais ; ioñus má sé toil do ṫrócai
ṡláinte d'aisiog ḋó, (nó ḋi,) go n-déanfaḋ s
biseaċ dúraċdaċ, droċġníoṁarṫa a ṡaoġail ro
so do leasúġ ; agus má sé do ṫoil a ġlac
ċugad féin, go n-gaḃaḋ sé (nó sí) tré ġleañ sc
an ḃáis go saḃáilte, agus go d-treoruiġṫar
d'Aingil naoṁṫa asteaċ go h-áitreaḃ na drui
beañuiġṫe, áit naċ m-buairfiġ eagla é,
g-céasfaiġ pianta é, agus naċ g-corróċaiḋ d
air biṫ suaiḃneas a iñtiñe ; aċt an áit a m-
aoiḃneas fíorġlan, agus luaṫġáire dólaḃarṫa
tiġṫe ḋó go bráċ : tré d'aon Ṁac Íosa Crí
ar d-Tiarna, do ṁairas agus do riaġluiġas
aon léatsa, agus leis an Spiorad Naoṁ,
Dia, tré ṡaoġal na saoġal. Amen.

TOIRḂIRT SUAS AN ANAMA AG IMṪEAĊD AS AN T-SAOĠAL.

“ Is beañuıġṫe ıad so do ġeıḃas bás añsa Tıarna, óır sguırıd ó na saoṫaır, agus leanañ a n-oıbreaċa ıad.” Apoc. xıv. 13.

Imṫıġ dá ḃrıġ sın, a síoṫċáın, Ó anam Ċríostúıl, as an t-saoġal so, ċum do ḃaıle ṡíorruıġ: ımṫıġ lé dóċas agus lé mumín ıomlán, a n-aınım Dé an t-Aṫaır uıleċúṁaċtaċ do ċruṫuıġ ṫú; a n-aınım Íosa Críosd Mac Dé ḃí d'ḟulaıng aır do ṡon aır an g-croıs; a n-aınım an Spıoraıd Naoıṁ do ḋóırt a ġrásta ıoñad; a n-aınım na n-aıngeal agus na n-árdaıngeal; a n-aınım na d-Trónaıḋ, na g-Cuṁaċdaıḋ agus na n-Árdréımaċ; a n-aınım na g-Cerebím agus na Seraphím, agus na n-uıle Spıoradaıḋ beañuıġṫe: a n-aınım na b-patrıarc agus na ḃ-fáıġ; a n-aınım na n-Apstoıl agus na Soısgeulaıḋṫe; a n-aınım na Maırtíırıḋ agus na g-Confesóırıḋ; a n-aınım na Maıġdeana beañuıġṫe, agus na naoıṁ Dé go h-uıle: bíoḋ d'ıonad anıuġ a síoṫċáın, agus d'árus cóṁnuıġṫe a Síon naoṁṫa: tré Ċríosd ar d-Tıarna. Amen.

A Ḋé na trócaıre, A Ḋé na maıṫeasa, A Ḋé anté do réır ıomadúlaċda do ṫrócaıre do ṁaıṫas *peacaıġ* na druınge ḋéanas aıṫrıġ; agus do ṫugas ḋóıḃ go grástúil párdún ıoñ a g-corta; feuċ go trócaıreaċ aır do ṡeırḃíseaċ (A. B.) añ so, agus taḃaır ḋó (nó ḋı) lánṡaoraḋ ó na ṗeacaıḋ uıle (nó ó na peacaıḋ uıle) atá dá ıarraıḋ go dıtċıollaċ ort: aıstrıġ, Ó Aṫaır na trócaıre, gaċ nıḋ atá truaıllıġṫe añ (nó ıñte) tré lagar daona, nó tré ċeılgıḃ na náṁaıde, agus go raıḃ sé roıñṗáırteaċ a d-toraḋ do ṡlánuıġṫe. Bí truaıġṁéıleaċ, A Ṫıarna, dá ḋeoraıḃ (nó dá deoraıḃ) agus léıg é (nó í) ċum sacramuınte do ṡíoṫċána, ag naċ ḃ-fuıl aon dóċas aċt ıoñutsa: tré Ċríosd ar d-Tıarna. Amen.

Toırḃırım ṫú, A Ḋearḃráṫaır (no A Ḋearḃṡıúr) ıonṁuın do Ḋıa uıleċuṁaċtaċ; agus ḟágım ṫú faoı na ṫrócaıre, óır ıs tú a ċréatúr; ıoñus ıar n-díol fıaċ coıtċıoñ na nádúıre ḋuıt tré ṫaḃaırt d'anam suas, go ḃ-fıllfá aır do Ċruṫuıġṫóır do ċum ṫú den ċré. Go d-tıgıḋ cuıdeaċd loñraċ na n-Aıngeal, dá réırsın, a g-coıñe d'anama aır n-ımṫeaċd ḋó; go n-glacıḋ cúırt na n-Apstol ṫú; go stıúruıġ sluaġ caıṫréımeaċ na Maırtírıḋ ṫú; go d-tımċıollaıġ cóṫıonól áṫasaċ na g-Confesóırıḋ ṫú; go d-téıġ *córa na* Maıġdeana beañuıġṫe róṁad; agus go *ma suaıḃneas* séanṁar do ċuıd a g-cuıdeaċd na

·patrıarca : go d-tasbánaıḋ Íosa Críosd é féın uıt lé gnúıs ṡoıneanta ṡoılḃır, agus go d-tugıḋ é ıonad ḋuıt ameasg na droınge atá lé ḃeıṫ ıon̄ a láıṫreaċd go bráċ. Go ma straınséır ṫú do gaċ nıḋ do ċéastar lé dorċadas, do smaċtuıġṫar lé lasraċa, nó daorṫar ċum pean̄aıde. Go n-ımṫıġ an náṁaıd ṁalluıġṫe lé na ḋroċspıoradıḃ uıle uaıt ; go g-crıṫıḋ sé aır do ṫeaċd a g-cuıdeaċd na n-aıngeal, agus go d-teıṫıḋ sé a n-easordúġ uaṫḃásaċ na h-oıdċe síorruıġe. Go n-éırıġ do Ḋıa, agus go g-cuırıḋ ruaıg aır do náṁaıdıḋ. Go d-teıṫıġ sıad so go h-uıle roıṁe ag a ḃ-fuıl fuaṫ ḋó. Go leáġıd mar ḋeataċ, agus mar ċéır ós cóṁaır na teıneaḋ, mar sın go g-caılltar na droċḋaoıne a raḋarc Dé ; aċt a d-taoḃ na ḃ-fıréan go ma luaṫġáıreaċ agus séanṁar ıad ıon̄ a láıṫreaċd. Go líontar drong frıoṫóılṁe ıfrın̄ uıle lé easordúġ agus lé náıre, agus nár láṁuıġ aon droċspıorad do ṫoırmeasg ıon̄ d'aısdear.

Go ma hé Íosa Críosd d'Ḟuasgaltóır, do céasaḋ aır do ṡon. Go saoruıġ Íosa Críosd ó ḃás ṫú, do ḋeonuıġ bás ḟáġaıl aır do ṡon. G socruıġ Íosa Críosd Mac Dé ḃí ṫú ıon̄ a ġáırdín Ṗaraṫaıs, agus go n-aḋṁuıġ seısıon, a *tréaduıġ* fírın̄eaċ ṫú mar aon dá ṫréad.

ḃísıġ so ṡaoraḋ, agus taḃaır é go roın̄páırt d'aoıḃnıs neaṁḋa. Amen.

Guıḋamaıd.

Ḃeıramaıd ḋuıt A Ṫıarna, anam do ṡeırḃísıġ an̄ so, agus ımpıġamaıd ṫú, A Íosa Críosd, A Ṡlánuıġṫóır an ḋoṁaın, ıon̄us a d-trócaıre ḋósan (nó ḋıse) do ġlacıs colan̄ ḋaona, mar an g-céadna go n-deonófá anıs eısean (nó ıse) do léıgıon asteaċ a n-uıḃır na naoṁ. Cuıṁnıġ A Ṫıarna, gur b'é (nó b'í) do ċréatúr é, (nó í,) naċ n-deárnaḋ lé Déıṫıḃ coıṁıġṫeaċa, aċt leatsa an t-aon Dıa aṁáın fírḃıṫḃeo; óır ní'l aon Dıa eıle an̄ aċt ṫusa, ní'l aon Dıa d'ḟéadfaḋ d'ıongantaıġ a ḋéanaḋ. Go ḃ-fáıġ a anam (nó a h-anam) compórd ıon̄ do radarc, agus ná cuıṁnıġ a ṗeacaıḋ (nó a peacaıḋ) do rın̄ sé (nó sí) roıṁe seo, ná aır aon do na míríaġaltaıs so ıon̄ ar ṫuıt se (nó sí) tré am-neart anṁıam agus truaıllıġeaċda. Óır bíoḋ, gur ṗeacuıġ sé (nó sí) do ċoımnıġ sé (nó sí) a ċreıdeaṁ (nó a creıdeaṁ) ceart ıon̄atsa, an t-Aṫaır, an Mac, agus an Spıorad Naoṁ; do ḃí díogras aıge (no *aıce*) ċum d'onóra, agus d'aḋruıġ sé (nó sí) go *dílıs ṫusa*, Dıa agus Cruṫuıġṫóır gaċ neıṫe.

Ná cuıṁnıġ, A Ṫıarna, ımpıġamaıd ṫú, aır

Saor, A Ṫıarna, anam do ṡeırḃísıġ, mar do ṡaor tú Isaac ó ḃeıṫ íobarṫa lé na aṫaır. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ, mar do ṡaor tú Lot ó Ṡodom agus ó na lasraċa tıñeaḋ. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ, mar do ṡaor tú Maoıse as láṁaıḃ Pharoe, rıġ na h-Égıpte. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ, mar do ṡaor tú Dóṁnal ó uaıġ na leonta. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ mar do ṡaor tú an trıúr leımḃ as an ḃ-foırnéıs tıñeaḋ, agus ó láṁaıḃ an rıġ neaṁṫrócaırıġ. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ mar do ṡaor tú Susanna ó na luċd casaoıde bréagaċa. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ mar do ṡaor tú Dáḃıḋ ó láṁaıḃ Ġolıagh agus Ṡaul. F. Amen.

Saor, A Ṫıarna, anam do ṡeırḃísıġ mar do ṡaor tú Peadur agus Pól as an b-príosún. F. Amen.

Agus mar do ṡaor tú an óıġ agus an ṁaırtír ḃeañuıġṫe úd, Técla naoṁṫa ó ḋúrṗeanaıḋ ró ḋúısmıonta ; mar sın deonuıġ, anam do ṡeır riaġluiġas leis an Aṫair, agus leis an Spiorad Naoṁ, tré ṡaoġal na saoġal.

Oideas ċum muintire duine mairḃ.

Feaḋ an ama a coimniġṫar an corp astiġ, agus air feaḋ oiḋċe an tórraiṁ, ba cóir dóiḃ so a ḃideas a láṫair iad féin iomċar lé cráiḃṫeaċd, agus omós; agus ó am go h-am, an Paidrín páirteaċ a ráḋ air son na marḃ.

M'GOWAN AND CO., PRINTERS
GREAT WINDMILL STREET, HAYMARKET, LONDON.

THE

IRISH PRIMER;

FOR THE

USE OF THOSE WHO ARE ALREADY ACQUAINTED

WITH THE

GRAMMAR OF ANY LANGUAGE,

AND

WHO CAN SPEAK

THE MODERN IRISH.

BY THE

REV. J. FURLONG.

SECOND EDITION.

DUBLIN:
PRINTED BY JOHN MULLANY,
11, CAPEL-STREET.
1842.

TO THE READER.

To those who speak the Irish, and can read English, this little elementary Treatise on the Irish Language will be found of the greatest use, to facilitate the reading of that Idiom. Since the publication of the First Edition of it, experience has proved that the chief difficulty is, to persuade persons that the reading of the Irish is *so easy as it really is.* Surely nothing can be acquired without *some* trouble; and if the trouble which, with the aid of this Primer, is required for reading the Irish be considered in the ratio of effect, it may be a matter of some difficulty to point out any other acquirement so easily obtained, so interesting, and so useful, as that of the reading of our Native Dialect; which, *in the short space of one hour*, hundreds have accomplished since the publication of the First Edition of this Primer. This Second Edition contains the same matter as the First, but the arrangement is somewhat altered, in order to render it more suitable to the capacity of even a Child.

THE

IRISH PRIMER.

---

1. The modern Irish Alphabet contains 18 Letters, viz.,

A	a	L	l
B	b	M	m
C	c	N	n
D	d	O	o
E	e	P	p
F	f	R	r
G	g	S	s
H	h	T	t
I	ı	U	u

2. The letters are divided into Vowels and Consonants. The Vowels are five; viz., a, e, ı, o, and u. The other letters are called Consonants.

3. The Vowels are divided into what are called *broad* and *slender*. The *broad* Vowels are a, o, and u: the *slender* Vowels are e and ı.

4. The Vowels may be short, long, or obscure in sound. The Vowels are short when they are *written* as they appear in the Alphabet. The *Vowels* are long when they appear accented;

á, é, &c. The Vowels are obscure when they tend merely to qualify the sound of the Consonants; as, o in the word fios, *knowledge.*

5. The short sound of a is like the sound of the same Vowel in the English word *was;* as, an, *the.* The sound of e is like the sound of the same Vowel in the English word *lent;* as, de, *of.* The sound of ı is like the sound of the same Vowel in the English word *flint;* as, ım, *butter.* The sound of o is like the sound of the same Vowel in the English word *rock;* as, mo, *my.* The sound of u is like the sound of oo in the English word *look;* as, muc, *a pig.*

6. In the Irish, as now written, there are thirteen Diphthongs, six of which are *always long;* viz , ae, ao, eo, eu, ıa and ua; and seven doubtful; viz., aı, eı, oı, uı; ea, ıo and ıu.

7. The long Diphthongs are never to be accented, being invariably *long.*

8. The sound ae, is as if a compound sound of both Vowels by a single impulse of the voice; as, aer, *the sky.*

9. The sound of ao, in the province of Munster, resembles the sound of the same letters in the English word *gaol;* as, caol, *slender;* but in the province of Connaught, the Diphthong ao, resembles the sound of ee in the English word *queer;* as, maor, *a steward.*

10. The sound of eo is principally taken from the Vowel o, the e being very slightly sounded; as, beo, *alive.*

11. The sound of eu, is principally taken from

the Vowel e, the u being very slightly sounded; as, beul, *the mouth*.

12. The sound of ıa is principally taken from the Vowel ı, the a being very slightly sounded, like the same diphthong in the English word *piano;* as, Dıa, *God*.

13. The sound of ua is principally taken from the Vowel u, the a being very slightly sounded; as, fuar, *cold*.

14. The sound of the doubtful Diphthongs may be short or long; when they are to be pronounced short they are written unaccented, and their sound is a mixed compound sound of both Vowels. When the doubtful Diphthongs are to be pronounced long, the accent is to be placed over that Vowel from which the sound is principally to proceed, the other Vowel being but very slightly sounded; thus,

aıt,	*comical.*	áıt,	*a place.*
speır,	*the ham.*	spéır,	*the sky.*
coır,	*a fault.*	cóır,	*just.*
cuıl,	*a fly.*	cúıl,	*a closet.*
sean,	*old.*	séan,	*happiness.*
fıonn,	*fair.*	fíon,	*wine.*
dıu,	*a period of time.*	dıú,	*refuse.*

15. The Triphthongs are, aoı, eoı, ıaı, ıuı, and uaı. They should never be accented, because they are invariably long.

16. The sound of aoı resembles the sound of *ee in the* English word *wheel*; as, aoıs, age.

17. The sound of eoı, and of ıaı is, as if compound sound of the three Vowels by impulse of the voice; as, feoıl, *flesh;* fıaıle,

18. The sound of ıuı, and of uaı, p principally from the Vowel u, the soun other Vowels being slightly mixed up w sound of the u; as, cıuın, *mild;* uaır, *an*

19. The Consonants are classified into Linguals, and Labials, according to th of speech by which their sound is formed. c and g are Palatals; d, l, n, r, s, an Linguals; b, f, m, and p, are Labials. those latter (the Labials b, f, m, and p), th Consonants have in general a more slende with the *slender* Vowels, and a broader sou the *broad* Vowels.

20. The Consonants are divided into and Mutes. The Liquids are, l, n, and other Consonants are called Mutes.

21. The liquid Consonants have a *part* *slender* sound with the *slender* Vowels; *fuller* sound with the *broad* Vowels: thus word lín, *flax*, has a more slender sou l in the word lán, *full:* n, in the wor negative particle signifying *not*, is more ly sounded than n in the word nós, *ner:* and r in the word réir, *accordin* more slightly sounded than r in the w *too much.*

22 The letter s, when written with Vowels, has the sound of sh in the Engli *shine;* as, sé, *he*; sí, *she*.

The letters d and t are pronoun

as if *d* were to be spelled *d*thee, and *t* to be spelled *t*thee; as, do, *to him*; tú, *you*.

23. The mutable Consonants are sometimes written with a dot over them; thus, ḃ, ċ, ḋ, ḟ, ġ, ṁ, ṗ, ṡ, and ṫ. The Consonants so written are said to be aspirated. Aspiration occasions a change in the sound of the letters so aspirated; the sound which each letter acquires by aspiration is as follows,

24. ḃ and ṁ, when written *between two broad Vowels*, have the sound of w; as, leaḃar, *a book; doṁan, the world*. This is the case in the provinces both of Munster and Connaught.

25. ḃ and ṁ, written with a *single broad* Vowel, have the sound of w in the province of *Connaught;* but in the province of *Munster*, have the sound of v; as, a ḃás, *his death;* a ṁart, *his ox;* pronounced in Connaught as if written, a wás, a warth; but in Munster, as if written, a vás, a varth.

26. ḃ and ṁ, when written before or after a *slender* Vowel, have a sound like v in the English word *vine;* as, a ṁıan, *his desire*. This also is the case in both provinces.

27. ċ, written with a *broad* Vowel, has the guttural sound of gh in the English word *lough;* as, a ċorp, *his body;* boċd, *poor;* gaċ, *all.*

28. ċ, written with a *slender* Vowel, has a less guttural sound than if it were written with a *broad* Vowel; as, a ċıall, his sense; ḟıċe *twenty;* deıċ, *ten.*

29. ḋ in the beginning of a word or sylla

An

Fágail an

Smuainiġam
air ċailiúint do
gan aon ċiont
a n-Ierúsalem,
laete, agus do
lá ioñsa teamp
diosbóirreaċd leo,
ḃliain déag.

R. Ar n-Atair.
F. Ar n-arán,
R. Dia do
F. A Naoṁ
R. Glóir don
F. Mar do ḃí

A Ṁaiġdean
tír añ d'ḟulang
n-dobróin: tré
nar líonaḋ d'anm
ioñsa teampol
bóirreaċd leo;
faḋ liñ air an

if followed by a *broad* Vowel, has the gutt sound of gh in the English word *lough;* as, a ḋ *his fist;* dıaḋa, *divine.*

30. ḋ, in the beginning of a word, if follo by a *slender* Vowel, has a sound resembl that of y in the English word *yet;* as, a ḋíon, *shelter.*

31. ḋ, at the end of a *syllable* in word more than one syllable, and when it follow *slender* Vowel is silent; as, buıḋeaċ, *thankfu*

32. ḋ at the end of a word is silent; as m *a manner.*

33. ḋ in the first syllable of words of more t one syllable, when *a* or *o* goes before it, has sound of i in the English word *dine;* as, aḋ *a horn;* oḋan, *a pan.*

34. ḟ is *always* silent; as, a ḟuıl, *his blood,* wh is pronounced as if written, a uıl.

35. ġ in the beginning of a word, when owed by a *broad* Vowel, has the guttural so of gh in the English word *lough;* as, a ġort, *garden.*

36. ġ, in the beginning of a word follo by a *slender* Vowel, has a sound resembling t of y in the English word *yet;* as, a ġıall, *his j*

37. ġ at the end of a word or syllable is sile as, rıġ, *a king;* saoġal, *an age.*

38. ṗ, is always pronounced like ph, in *English* word *Philip* as, a ṗıan, *his pain.*

39. ṡ and ṫ, are always pronounced like h *the English* word *hurt;* as, a ṡúıl, his eye; a *his thirst;* as if written, a húıl, a harth.

40. l, n, and r, are never marked with the point of aspiration.

The following are used as abbreviations: n̄ for nn; ⁊ for agus; and ġ for ġad at the end of a word.

The letters v, x, &c., are written only in proper names, or in words adopted into the Irish, from other languages.

ECLIPSIS.

41. Eclipsis is the rendering a letter silent, by prefixing another of the same organ. The letter that is eclipsed is called the *Radical* letter; the letter that eclipses the Radical is called the *Servile* letter.

42. The letter that eclipses should be separated by a hyphen, from the letter that is eclipsed; thus, a g-cosa, *their feet;* pronounced as if written, *a gosa.*

43. Each letter that is eclipsical, has its own eclipsing letter, according to the following rules:

44. m eclipses b; as, ar m-brón, *our sorrow.*

45. b eclipses p; as, a b-páısdıġ, *their children.*

46. ḃ eclipses f; as, ar ḃ-fuıl, *our blood.*

47. n eclipses d; as, ar n-dlíġ, *our law.*

48. n eclipses g; as, ar n-guaıs, *our danger.*

When g is eclipsed by n, the sound of the n is so compounded with that of the g, as to form one compound nasal sound of both letters.

49. d eclipses t; as, ḃur d-tír, your country.

50. g eclipses c; as, a g-cosa, their feet.

51. t eclipses s; as, an t-slat, *the rod.*

52. Neither l, m, n, or r, are eclipsed.

53. Words beginning with Vowels, take an *n* before them in all cases where, if they were eclipsical consonants, they would be eclipsed; as, ar n-arán, *our bread.*

54. dl and dn are pronounced as if written ll and nn; as, codlaḋ, *sleep;* céadna, *the same.*

55. The following words may answer as an exercise for spelling:

at, *a swelling.*
bó, *a cow.*
cárn, *a heap.*
dos, *a bush.*
éad, *jealousy.*
fad, *length.*
glas, *green.*
ım, *butter.*
lot, *a hurt.*
mac, *a son.*
nead, *a nest.*
olc, *bad.*
pluc, *the cheek.*
rud, *a thing.*
spré, *a dowery.*
tús, *the beginning.*
úr, *fresh.*

56.

aıṫ-ṁéal, *repentance.*
bıṫ-ḃrıġ, *essence.*
ca-pull, *a horse.*
dıoṫ-raṁ, *a wilderness.*
éad-aċ, *cloth.*
fáılt-e, *welcome.*
geat-a, *a gate.*
ıas-aċd, *a loan.*
leaṫ-ar, leather.
mol-aḋ, *praise.*
náır-e, *shame.*
oıd-eas, *instruction.*
part-án, *the crab-fish.*
réıt-eaċ, *reconciliation.*
sag-art, *a priest.*
tınn-e, *fire.*
uısg-e, *water.*

57.

an-dóċ-as, *presumption.*
beıṫ-ıġ-eaċ, *a beast.*
cean-ál-tas, *clemency.*
daor-án-aċ, *a slave.*
éag-cór-aċ, *unjust.*
ıasg-aır-e, *a fisherman.*
fíoċ-ṁar-aċd, *indignation.*
geanm-nuıġ-eaċd, *modesty.*
lán-ṁuır-eaċd, *abundance.*
marc-aıḋ-eaċd, *riding.*
neaṁ-ċráıḃ-ṫeaċ, *irreligious.*
oll-ṁuıġ-ṫe, *prepared.*
príos-ún-aċ, *a prisoner.*
rún-dıa-ṁar, *a mystery.*
sáḃ-áılt-e, *safe.*
taḃ-ar-tas, *a gift.*
úr-laḃ-raḋ, *an aspiration.*

58.

an-ṁeas-ar-aċd, *excess.*
bar-ba-róḋ-aċ, *lascivious.*
ca-toıl-ıc-e, *catholic.*
dó-ḋeal-uıġ-ṫe, *indissoluble.*
ead-ar-ġuıḋ-ṫóır, *an intercessor.*
foır-ım-ıol-aċ, *outward.*
gnóḋ-ċan-buaḋ-a, *a trophy.*
ıon-ċol-an-núġ, *the incarnation.*
leur-scrúd-uıġ-ṫe, *investigated.*
mí-ḋıa-ṁar-aċd, *ungodliness.*
neaṁ-aṁ-ras-aċ, *unsuspecting.*
ord-bean-nuıġ-ṫe, *holy orders.*
prıon-sa-bál-ta, *principle.*
roım̄-ṗáırt-ıġ-ṫe, *divided.*
sean-aċ-aıḋ-eaċd, historical relation.
tım-ċıoll-ġear-raḋ, circumcision.
uaċd-ar-án-aċd, supremacy.

ON ORTHOGRAPHY.

59. It has been laid down as a rule, by some grammarians, that in Gælic orthography, "the last Vowel of one syllable in a polysyllabic word, and the first Vowel of the subsequent syllable, must be both of the same quality." Of this rule, Dr. O'Brien says, "certain it is that this rule has been wofully destructive to the original and radical purity of the Irish language."—Vid. *Remarks on the letter A*, *Irish-Eng. Dic.* p. lii. The admirable reasonings of the Rev. Mr. Steward, in his "Elements of Gælic Grammar," published in Edinburgh, in 1812, p. 30, &c., are to the same effect. In like manner there is a Report in the "Transactions of the Gælic Society of Dublin, established for the Investigation and Revival of Ancient Irish Literature," in chap. iii. p. 25, that "The Society having come to a resolution of improving the Language, and *restoring* the ancient and *proper* Orthography, in works published by them, and *of rejecting*, except where it may be necessary for the Poet, the modern rule 'cael re cael, acas letan le letan:'" &c. To which the learned R. M'Elligott adds, "grammarians have so often found the inconvenience arising from this, that it should be *entirely exploded.*

Sanctioned by these grave authorities, with whom my own experience and observation perfectly coincides, I have preferred, *certainly the more simple*, and according to the above authorities, *the* more correct mode of Orthography in *he rejection* of the rule in question.

60. There are but two genders in the Irish language, the Masculine and the Feminine.

61. There is but one article in the Irish language; viz. *an*, signifying *the*. The article becomes *na* in the possessive case sing. fem. and in all the cases of the plural number, masculine and feminine.

62. The Article aspirates the nominative singular of nouns feminine, and the possessive case singular of nouns masculine, of words beginning with mutable Consonants, but has no influence on the plural number, except in the possessive, which it eclipses; as,

Sing.

Nom. an fear, *the man.*
Poss. an ḟır, *of the man.*

Plur.

Nom. na fır, *the men.*
Poss. na ḃ-fear, *of the men.*
Dat. do na fearıḃ, *to the men.*

Sing.

Nom. an ḃean, *the woman.*
Poss. na mná, *of the woman.*

Plur.

Nom. na mná, *the women.*
Poss. na m-ban, *of the women.*
Dat. do na mnáıḃ, *to the women.*

63. The article prefixes t to the nominative and objective cases singular of nouns *masculine*, beginning with Vowels; as, an t-arán, *the bread.*

64. The Article prefixes *h* to the initial of the possessive case of nouns *femenine*, beginning with Vowels; as, buanṡeasṁaċd na h-eagluıse, *the stability of the church.*

65. The Article prefixes *h* to all the cases of the *plural* number of Nouns *mas.* and *fem.* whose first letters are Vowels, except the possessive case, to which it prefixes n; as,

Plur.

Mas. na h-éadaıġ, *the cloths.*
na n-éadaıġ, *of the cloths.*
do na h-éadaıġıḃ, *of the cloths.*

Plur.

Fem. na h-aıṫeanta, *the commands,*
na n-aıṫeanta, *of the commands.*
do na h-aıṫeantıḃ, *to the commands.*

66. The declension of nouns is distinguished by the termination of the possessive case sing. For greater simplicity, the four more generally used classes only, shall be here set down, the others *may be* known from the Grammar or by experience.

67. Some Nouns have a *slender inflection* in e possessive *sing.* and are of the *mas.* gender ,

Sing.

Nom. an bárd, *the poet.*
Poss. an ḃáırd, *of the poet.*
Dat. don ḃárd, *to the poet.*
Obj. an bárd, *the poet.*
Voc. A! ḃáırd, *O! poet.*

Plur.

Nom. na báırd, *the poets.*
Poss. na m-bárd, *of the poets.*
Dat. dona bárdıḃ, *to the poets.*
Obj. na báırd, *the poets.*
Voc. A! ḃárda, *O! poets*

68. Some Nouns have a *slender increase* and e of the *fem.* gender; as,

Sing.

Nom. an ċos, *the foot.*
Poss. na coıse, *of the foot.*
Dat. don ċoıs, *to the foot.*
Obj. an ċos, *the foot.*
Voc. A! ċos, *O! foot.*

Plur.

Nom. na cosa, *the feet.*
Poss. na g-cos, *of the feet.*
Dat. do na cosıḃ, *to the feet.*
Obj. na cosa, the feet.
Voc. A! ċosa, O! feet.

69. Some Nouns have a ***broad increase***, and this class comprises nouns of the ***mas.*** and ***fem.*** gender; as,

Sing.

Nom. an muilleoir, *the miller.*
Poss. an ṁuilleora, *of the miller.*
Dat. don ṁuilleoir, *to the miller.*
Obj. an muilleoir, *the miller.*
Voc. A! ṁuilleoir, *O! miller.*

Plur.

Nom. na muilleoiriġ, *the millers.*
Poss. na muilleoriġ, *of the millers.*
Dat. do na muilleoiriḃ, *to the millers.*
Obj. na muilleoiriġ, *the millers.*
Voc. A! ṁuilleoiriġ, *O! millers.*

70. Some Nouns ending in Vowels are indeclinable in the singular number, and this class comprises nouns both of the *mas.* and *fem.* gender; as,

Sing.

Nom. an duine, *the man.*
Poss. an duine, *of the man.*
Dat. don duine, *to the man.*
Obj. an duine, *the man.*
Voc. A! ḋuine, *O! man.*

Plur.

Nom. na daoine, *the men.*
Poss. na n-daoine, *of the men.*
Dat. do na daoiniḃ, to the men.
Obj. na daoine, the men.
Voc. A! ḋaoine, O! men.

71. Adjectives ending in Consonants are declined in the *sing.* number, like nouns of the first or second declension, according as the Adjective may be connected with a noun of the *mas.* or *fem.* gender: this class of Adjectives forms all the cases of the *plural* number, except the possessive, by the addition of a or e to the Nom. sing., according as the last Vowel in the Nom. case sing. may be a *broad* or *slender* Vowel; as,

Sing.—Mas.

Nom. an fear mór, *the great man.*
Poss. an ḟır ṁóır, *of the great man.*
Dat. don ḟear ṁór, *to the great man.*

Plur.

Nom. na fır ṁóra, *the great men.*
Poss. na ḃ-fear mór, *of the great men.*
Dat. do na fearıḃ móra, *to the great men.*

Sing.—Fem.

Nom. an ḃean ṁaıṫ, *the good woman.*
Poss. na mná maıṫe, *of the good woman.*
Dat. don ṁnaoı ṁaıṫ, *to the good woman.*

Plur.

Nom. na mná maıṫe, *the good women.*
Poss. na m-ban maıṫ, *of the good women.*
Dat. do na mnáıḃ maıṫe, to the good women

72. Adjectives ending in aṁuıl, (or úıl,) are an exception to the foregoing rule: such Adjectives, form their poss. sing. whether *mas.* or *fem.* and all the cases of the plural number, except the Poss., by changing aṁuıl into aṁla, or úıl into úla; as,*

Sing.—Mas.

fear geanaṁuıl (or geanúıl), *an amiable man.*
fır ġeanaṁla (or ġeanúla), *of an amiable man.*
d'ḟear geanaṁuıl (or geanúıl), *to an amiable man.*

Plur.

fır ġeanaṁla (or ġeanúla), *amiable men.*
fear geanaṁuıl (or geanúıl), *of amiable men.*
d'ḟearıḃ geanaṁala (or geanúla), *to amiable men.*

Sing.—Fem.

bean ġeanaṁuıl (or ġeanúıl), *an amiable woman.*
mná geanaṁla (or geanúla), *of an amiable woman.*
do ṁnaoı ġeanaṁuıl (or ġeanúıl), *to an amiable woman.*

Plur.

mná geanaṁla (or geanúla), *amiable women.*
ban geanaṁuıl (or geanúıl), *of amiable women.*
do ṁnáıḃ geanaṁla (or geanúla), *to amiable women.*

---

* The terminational syllable, aṁuıl, like, is *usually* pronounced as if written úıl.

73. Adjectives ending in Vowels, have no terminational change in either gender or number; as,

fear grána, *an ugly man.*
bean ġrána, *an ugly woman.*

fir ġrána, *ugly men.*
mná grána, *ugly women.*

74. The Personal Pronouns are, mé, *I;* tú, *you ;* sé, *he ;* sí, *she ;* sın̄ *we ;* sıḃ, *ye ;* sıad, *they.*

75. The Possessive Pronouns are, mo, *my ;* do, *thy ;* a, *his*, or, *hers ;* ar, *our ;* ḃur, *your ;* a, *their.*

76. The Relative Pronouns are, a, or noċ, *who*, or *which.*

77. The Interrogative Pronouns are, cé, or cıa? *who*, or *what?* cad, or godé? *what?*

78. The Compound Pronouns are very numerous. They are formed in the first, second, and third persons sing. and plur. A few only can be here introduced, to shew their form ; as,

agam, *with me.*	aguın̄, *with us.*
agat, *with you.*	aguıḃ, *with ye.*
aıge, *with him.*	acu, *with them.*
aıce, *with her.*	

orm, *on me,*	oruın̄, *on us.*
ort, *on you.*	oruıḃ, *on ye.*
aır, *on him.*	orru, *on them.*
uırre, *on her.*	

ċugam, *to me.*	ċuguın̄, *to us.*
ċugat, *to you.*	ċuguıḃ, to ye.
ċuıge, *to him.*	ċucu, to them.
ċuıcı, *to her.*	

79. The Substantive Verb bí is conjugated as
lows:—

IMPERATIVE MOOD.

	bíḋmid, *let us be.*
be thou.	bíḋíḋ *be ye.*
ḋ sé, *let him be.*	bíḋís, *let them be.*

INDICATIVE MOOD.—PRESENT TENSE.

m, *I am.*	támaıd, *we are.*
r, *you are.*	táṫaoı, *ye are.*
sé, *he is.*	táıd, *they are.*

PAST TENSE.

ḋas, *I was.*	ḃíḋaṁar, *we were.*
ḋıs, *you were.*	ḃıḋaḃar, *ye were.*
ḋ sé, *he was.*	ḃıḋadar, *they were.*

FUTURE TENSE.

ıḋad, *I shall be.*	béıḋmíd, *we shall be.*
ıḋır, *you shall be.*	béıḋṫíḋ, *ye shall be.*
ıḋ sé, *he shall be.*	béıd, *they shall be.*

POTENTIAL MOOD.

ḋın̄, *I would be.*	ḃeıḋmís, *we would be.*
ḋfá, *you would be.*	ḃéaḋ sıḃ, ye would be.
ḋ sé, *he would be.*	ḃéıḋís, they would be.

HABITUAL MOOD.

ḃıḋın̄, *I used to be.*	ḃıḋmís, *we used to be.*
ḃıḋṫá, *you used to be.*	ḃíoḋ sıḃ, *ye used to be.*
ḃíoḋ sé, *he used to be.*	ḃíḋís, *they used to be.*

OPTATIVE MOOD.

go raḃad, *may I be.*	go raıḃmıd, *may we be.*
go raḃaır, *may you be.*	go raıḃ sıḃ, *may ye be.*
go raıḃ sé, *may he be.*	go raḃaıd, *may they be.*

INFINITIVE MOOD.

do ḃeit, or a ḃeıṫ, *to be.*

PARTICIPLES.

Pres. ag ḃeıṫ, or aır m-beıṫ, *being.*
Past. ıar m-beıṫ, *having been.*
Fut. aır tí ḃeıṫ, *about to be.*

78. The regular Verb, whose root is of one syllable is conjugated in the Active Voice as follows: the line (—) represents the root, and the dot (·) represents Aspiration.

IMPERATIVE MOOD.

Sing.	*Plur.*
	— amaıd, let us shut.
dún, *shut thou.*	— aıġe, shut you.
— **aḋ sé,** *let him shut.*	— aıḋís, let them shu

INDICATIVE MOOD.—PRESENT TENSE.

Sing.	*Plur.*
dún-ım, *I shut.*	— amaıd, *we shut.*
— ır, *you shut.*	— ṫaıḋ, *ye shut.*
— ıd sé, *he shuts.*	— aıd, *they shut.*

PAST TENSE.

Sing.	*Plur.*
do ḋún-as, *I did shut.*	do ·—amar, *we did shut.*
do ·— ıs, *you did shut.*	do ·—aḃar, *ye did shut.*
do ·— sé, *he did shut.*	do ·—adar, *they did,* &c.

FUTURE TENSE.

Sing.	*Plur.*
dún-fad, *I will shut.*	—famaıd, *we will shut.*
— faır, *you will shut.*	—faıḋ sıḃ, *ye will,* &c.
— faıḋ sé, *he will shut.*	—faıd, *they will,* &c.

POTENTIAL MOOD.

Sing.	*Plur.*
do ḋún-faıṅ, *I would shut.*	do ·—famaıs, *we would shut.*
do ·—fá, *you would shut.*	do ·—faḋ sıḃ, *ye would shut.*
do ·—faḋ sé, *he would shut.*	do ·—fadaís, *they would shut.*

HABITUAL MOOD.

Sing.	*Plur.*
do ḋún-ıṅ, *I used to shut.*	do ·—amaıs, *we used to shut.*
do ·—ṫa, or do ·—á, *you used to shut.*	do ·—aḋ sıḃ, *ye used to* shut.
do ·— aḋ sé, *he used to shut.*	do·—adaıs, they used &c.

OPTATIVE MOOD.

Sing.	*Plur.*
gon-dún-ad, *may I shut.*	go n — amaıd, *may we shut.*
go n —ır, *may you shut.*	go n— ıḋ sıḃ, *may ye shut.*
go n —ıḋ sé, *may he shut.*	go n— aıdís, *may they shut.*

INFINITIVE MOOD.

do ḋúnaḋ, or a ḋúnaḋ, *to shut.*

PARTICIPLES.

Pres. ag dúnaḋ, *shutting.*
Past. ıar n-dúnaḋ, *having shut.*
Fut. aır tí dúnaḋ, *about to shut.*

81. The regular Verb, whose root is of one syllable, is conjugated in the Passive Voice, as follows:

IMPERATIVE MOOD.

	Sing.	*Plur.*
Dún-tar	mé, *let me be*, &c	sın̄. *let us be shut.*
	tú *be thou shut.*	sıḃ, *be ye shut.*
	é, *let him be shut.*	ıad, *let them be shut.*

INDICATIVE MOOD.—PRESENT TENSE.

—tar	mé, *I am shut.*	sın̄, *we are shut.*
	tú, *you are shut.*	sıḃ, ye are shut.
	é, *he is shut.*	ıad, they are shut

PAST TENSE.

dún-aḋ	mé, *I was shut.*	sın̄, *we were shut.*
	ṫú, *you were shut.*	sıḃ, *ye were shut.*
	é, *he was shut.*	ıad, *they were shut.*

FUTURE TENSE.

—far	mé, *I shall be shut.*	sın̄, *we shall be shut.*
	ṫú, *you shall be shut.*	sıḃ, *ye shall be shut.*
	é, *he shall be shut.*	ıad, *they shall be shut.*

POTENTIAL MOOD.

—fuıḋ	mé, *I may be shut.*	sın̄ *we may be shut.*
	ṫú, *you may be shut.*	sıḃ, *ye may be shut.*
	é, *he may be shut.*	ıad, *they may be shut.*

HABITUAL MOOD.

—taıḋ	mé, *I used to be,*	sın̄, *we used to be, shut.*
	ṫú, *you used to be,*	sıḃ, *ye used to be,* &c.
	é, *he used to be shut.*	ıad, *they used,* &c.

INFINITIVE MOOD.

do ḃeıṫ dúnta, or a ḃeıṫ dúnta, *to be shut.*

PARTICIPLES.

Pres. dúnta, *shut.*
Past. ıar m-beıṫ dúnta, *having been shut.*
1st. *Fut.* aır tí ḃeıṫ dúnta, *about to be shut.*
2nd. Fut. ıonḋúnta, to be shut.

80. The regular Verb, whose root is of *two* syllables, the latter of which terminates in ıġ, is conjugated in the Active Voice as follows. The line represents *the first syllable*, the dot represents Aspiration.

IMPERATIVE MOOD.

Sing.	*Plur.*
	—uıġmıd, *let us bless.*
beañuıġ, *bless thou.*	—uıġıḋ, *bless ye.*
—uıġaḋ sé, *let him bless.*	—uıġdís, *let them bless.*

INDICATIVE MOOD.—PRESENT TENSE.

Sing.	*Plur.*
beañuıġım, *I bless.*	—uıġmıd, *we bless.*
—uıġır, *you bless.*	—uıġṫıḋ, *ye bless.*
—uıġ sé, *he blesses.*	—uıġıd, *they bless.*

PAST TENSE.

Sing.	*Plur.*
do ḃeañ-uıġas, *I did bless.*	do ·—uıġamar, *we did bless.*
do ·—uıġıs, *you did bless.*	do ·—uıġaḃar, *ye did bless.*
do ·—uıġ sé, *he did bless.*	do ·—uıġadar, *they did bless.*

FUTURE TENSE.

Sing.	*Plur.*
bean̄-óċad, *I will bless.*	—óċamaıd, *we will bless.*
—óċır, *you will bless.*	—óċṫıḋ, *ye will bless.*
—óċıḋ sé, *he will bless.*	—óċıd, *they shall bless.*

POTENTIAL MOOD.

Sing.	*Plur.*
do ḃean̄-óċın̄, *I might*, &c.	do ·—óċamaıs, *we might bless.*
do ·—óċá, *you might bless.*	do ·—óċaḋ sıḃ, *ye might bless.*
do ·—óċaḋ sé, *he might bless.*	do ·—óċadís, *they might bless.*

HABITUAL MOOD.

do ḃean̄-uıġın̄, *I used to bless.*	do ·—uıġmís, *we used to bless.*
do ·—uıġṫa, *you used to bless.*	do ·—uıġaḋ sıḃ, *ye used to bless.*
do ·—uıġaḋ sé, *he used to bless.*	do ·—uıġdís, *they used to bless.*

INFINITIVE MOOD.

do ḃean̄úġ, or a ḃean̄úġ, *to bless.*

PARICIPLES.

Pres. ag bean̄úġ, *blessing*
Past. ıar m-bean̄úġ, having blessed
Fut. aır tı bean̄úġ, *about* to bless

1. The regular Verb, whose root is of *two* ables, the latter of which terminates in ɪġ, is jugated in the Passive Voice as follows. The represents *the first syllable.*

IMPERATIVE MOOD.

Sing.

n̄-uɪġtar	mé, *let me be blessed.*
	ṫú, *be thou blessed.*
	é, *let him be blessed.*

Plur.

—uɪġtar	sɪn̄, *let us be blessed.*
	sɪḃ, *be ye blessed.*
	ɪad, *let them be blessed.*

INDICATIVE MOOD.—PESENT TENSE

Sing.

an̄-uɪġtar	mé, *I am blessed.*
	ṫú, *you are blessed.*
	é, *he is blessed.*

Plur.

—uɪġtar	sɪn̄, *we are blessed.*
	sɪḃ, *ye are* blessed.
	ɪad, *they* are blessed

PAST TENSE.

Sing.

mé, *I was blessed.*
do bean̄-uıġad̄ { tú, *you were blessed.*
é, *he was blessed.*

Plur.

sın̄, *we were blessed.*
do —uıġad̄ { sıḃ, *ye were blessed.*
ıad, *they were blessed.*

FUTURE TENSE.

Sing.

mé, *I shall be blessed.*
bean̄-óċar { tú, *you shall be blessed.*
é, *he shall be blessed.*

Plur.

sın̄, *we shall be blessed.*
—óċar { sıḃ, *ye shall be blessed.*
ıad, *they shall be blessed.*

POTENTIAL MOOD.

Sing.

mé, *I may be blessed.*
do bean̄-óċıd̄ { tú, *you may be blessed.*
é, *he may be blessed.*

Plur.

sın̄, *we may be blessed.*
[illegible]o — óċıd̄ { sıḃ, *ye may be blessed.*
ıad, *they may be blessed.*

HABITUAL MOOD.

Sing.

mé, *I used to be blessed.*
ı bean̄-uıġṫıd tú, *you used to be blessed.*
é, *he used to be blessed.*

Plur.

sın̄, *we used to be blessed.*
lo —uıġṫıd sıḃ, *ye used to be blessed.*
ıad, *they used to be blessed.*

INFINITIVE MOOD.

do ḃeıṫ bean̄uıġṫe, *to be blessed.*

PARTICIPLES.

'*res.* bean̄ıġṫe, *blessed.*
'*ast.* ıar m-beıṫ bean̄uıġṫe, *having been blessed.*
st *Fut.* lé bean̄úġ, or aır tí ḃeıṫ bean̄uıġṫe, *about to be blessed.*
nd *Fut.* ıonḃean̄uıġṫe, *to be blessed.*

CRÍOĊ

PRINTED BY JOHN MULLANY, 11, CAPEL-STREET.

ATHOLIC PSALMODY;

FOR THE USE OF THE LAITY,

WHO DESIRE TO ASSIST PIOUSLY AT

THE EVENING OFFICE

OF

THE CHURCH.

BY JONATHAN FURLONG,
CATHOLIC PRIEST.

"Young men and maidens, let the old with the young praise
e name of the Lord.—Ps. cxlviii. 12.

DUBLIN:
BLISHED BY TEGG & CO., LOWER ABBEY-ST.;
LONDON: C. DOLMAN, NEW BOND-STREET.
1844.

Price One Shilling.

M'GOWAN AND CO., PRINTERS
GREAT WINDMILL STREET, HAYMARKET, LONDON.

TO

THE FAITHFUL;

PARTICULARLY

TO THE YOUTHS OF BOTH SEXES.

BRETHREN,

IN these days, comparatively happier for religion than were witnessed by our Fathers; in these days, when, through the holy zeal of your Pastors, conjointly with your own inexhaustible liberality, new and commodious churches have been erected in so many places, that we may say Religion assumes something of its ancient splendour; it may not be deemed unsuited to the circumstances of the times, that a Priest should endeavour to contribute his share, however small, to the advancement of that holy cause, in which all of us feel so deep an interest.

I often longed for the revival of the Evening Service of the Church, and in that *uniformity* which every Catholic is prepared to expect, as part of *The Public Service of The Church,* which he believes to be *one* in all its departments: for, the happy hours and intense delight I experienced assisting at the Vespers while in College, have made an impression on my memory that no time can efface. I expected to have an opportunity of enjoying the same religious happiness when on ing the length of the notes in strict duration or measure.

3rd. The two small notes placed before the cleff are called the Intonation, and are to be sung *only* with the first verse.

4th. Each verse of these chants is divided between the pages from left to right, the first part on the left, and the second part on the right; the size of the page not admitting of a better arrangement.

5th. There are nine standard tunes or melodies to which the Psalms are sung, which are of great antiquity, are universally in use, and than which none have been so generally approved of. The first eight are called the Eight Regular Tones, the ninth is called Irregular, and this Irregular tone, it seems, is consecrated to the Psalm "In exitu Israel." To these nine tunes may be added four others of modern composition, which are very fine indeed, and are now commonly used in our Colleges and Churches; their introduction produces a pleasing variety. Any of the Eight Regular Tones may be indifferently applied to any Psalm, according to the judgment or taste of the chanter, or person appointed to preside over the Service: but the Tones set down here, as applicable to *certain* Psalms, will be found the most familiar with the Faithful, and for that reason, they have been selected *for these Psalms in particular.*

6th. The application of *certain syllables* to *their proper notes,* has been rendered as plain as possible; and to this end, the bars have been carried down from the staff through the whole Psalm, including within them such words, or syllables, or letters *only*, as are to be sung to the notes contained within these bars: a feature in the arrangement of the Vespers, altogether new, and which, it is hoped, will much tend to simplify the correct mode of chanting them.

7th. To render the liability to mistake as little as possible, the verses of the Psalms are numbered; those to be sung by the organ-choir with Roman figures, and these to be sung by the faithful in the Arabic.

8th. The asterisk (*) denotes that a little pause is to be made at the division of the verse where it is fixed, in order to afford the singers time to take breath, after which the chant runs on as before, upon the same note. See verse VII. of Ps. 109, p. 26.

9th. The hyphen (-) separates syllables of the same word. See verse I. of Ps. 109, p. 26.

10th. The dagger mark (†) denotes, that at the words to which it is affixed, all bow the head profoundly.—*Vide* Ps. 112, verse 2, p. 32.

11th. The succession of points, thus .... denotes that the word is finished, but that the last syllable, or letter of it, is carried on to the succeeding notes. See Ps. 113, p. 36.

12th. Persons unacquainted with the Latin should learn to read, and *pronounce correctly*, those verses of the Psalms marked *in the Arabic figures*: the other verses belonging to the organ-choir, need not be learned, unless by those who belong to that class of singers.

13th. Persons not having the opportunity of a pianoforte, or organ to practice at, may, for some trifling contribution among themselves, procure the service of a violin performer, who would attend them in the evening at the school-house, or at some such place appointed, or approved of, by one of the Parish Clergymen; and by this means, (the violin being played to them,) they would acquire a competent knowledge of the Vesper tones in the course of *one week;* should this course be adopted, which is a very simple one, either the violin performer, or some one of the learners, should be provided with a tuning-fork, *to make sure* that the violin is brought up to concert pitch, otherwise the learners would acquire a habit of singing out of the right key.

14th. Should the parties who wish to sing the Vespers, desire to sing *in harmony,* they should first have the approbation of the Clergymen of the parish, and the opinion of a learned professional musician, that *they are qualified to do so.* The plain chant is generally preferred before the chant harmonized; it certainly is more within the range of ordinary abilities and ordinary acquirements: but should certain parties desire to sing them in parts, their zeal for the glory of God is easily proved to be sincere, by their study and attention to have themselves *properly taught;* and for this end, I would advise them to have the opinion of a learned professional musician, as to the quality of voice (whether Tenor, Bass, &c.) which each person may be gifted with, and *to confine themselves to the cultivation of that alone.*

15th. In order to know what are the Vespers of the day, it is merely necessary to look at the Calendar, where sufficient directions will be found.

Having laid down these points for your observance, in order to the easy and correct mode of the *external* part, you should take in *the Evening Service,* I feel, I should perform, but the least worthy portion of what I have undertaken, unless something be added thereto, on the devotional, or interior part, you should also take in the Evening Service.

How delightful it is to close the Lord's day as we begin it, by prayer and public worship ! How cheering and charming it is to behold "*the beauty of the House of God, and the place where his glory dwelleth!*" (Ps.xxv. 8.) Do we not forget the world, and its toils, and its vanities, when we get within the walls of that Temple, every emblem of which is calculated to prefigure to the mind, "the eternal good things that are to come." The very approach, as you ascend the steps of the House of God, seems to tell you that you are bidding a farewell, for the time being, to all worldly concerns, and about to fix your thoughts upon objects of a higher order : and the water, sanctified by the benediction of the Church, prepared for you at the entrance, mystically, yet in a most lively manner, impresses upon the mind, the necessity of purity of intention and simplicity of heart, while engaged in the service of the Lord. The spacious dome, studded at intervals with heads of exquisite art in deep devotion, may remind us of the assiduity of our guardian Angels, watching over our frailty and aberrations, in the wide expanse of the heavens: the altitude of the pillars may typify the Majesty of the Most High, and the capitals our crown of glory: the deep tones of the Organ, enriched by the Diapason, and elevated by voices harmonising in the tuneful praises of the Lord, seem as if identified with the celestial choirs singing praises for ever, to Him "who was, who is, and who shall be": (Apoc. iv. 8) and the sublime and pious chorus of the Faithful to represent the voice of the four-and-twenty antients, who cast their crowns before his throne, saying, "*Thou art worthy, O Lord, our God, to receive glory, and honour, and power; because thou hast created all things.*"—(v. 11.) The splendour of the Priestly vestments represents the attractive beauty, and their variety, the attributes of the Eternal: the lights brilliantly reflect the joys of Paradise, and the incense the homage of our adoration: the fragrance of the flowers adorning the altar, recommends the odour of edifying and Christian conversation, the pictures of the saints place in relief those virtues, that made them the favourites of heaven, and feelingly exhort us to cultivate the same, as we expect to be associated with them hereafter. The Crucifix brings us in spirit to the foot of Calvary, where the Saviour died for our Redemption, it naturally excites contrition for our sins, for we know that it was sin that fixed him a bleeding victim upon the cross, and it impresses us with love for him "*who blotted out the handwriting that was against us:*" but, above all, the Tabernacle wherein is contained the Holy of Holies! O! how glorious the thought! how entrancing the desire of a devout soul, to prostrate itself in the presence of our Lord Jesus Christ himself! there to crave mercy, peace, and benediction from the very source of power, of sanctity and of love! Brethren! is this delight to be compared with "the vacant evening stroll?" Is the happiness and composure of the devout Christian, in the house of God, to be for an instant contrasted with the toilsome orgies of the Tavern? No, no! *The Evening Service* of your Church, you may render, by your attendance, interesting beyond description. It is for your spiritual aid and edification, that those captivating ceremonies have been instituted; *and they will not be performed for the bare walls:* neither will Clergymen feel sufficient interest to preach the word of God *in empty Churches:* and it is for these reasons that I say YOU CAN, by your attendance, render *The Evening Service* of your Church *interesting beyond description.*. At present you are unconscious of its happy influence on the religious mind, because it is not performed with that dignity and grandeur, that distinguish every department of Public Service according to the Catholic Ritual. But, frequent your Churches in the evening with more assiduity, throng them in the evening somewhat as you do in the morning, and you will then experience the religious happiness of the Saints. "It is not Saul alone," says a distinguished writer on this subject, "nor only his evil spirit, that hath felt the mildening and calming influence of David's harp; many hearts, troubled like that of Saint Augustine at Milan, have been lulled to religious calm, by the powerful Psalmody of the church."

There is, Brethren, another influential motive that should induce you, to study the Vesper Chants, and to assist at *The Evening Service* of your Church; viz.: the edification of your dissenting brethren.

The evening is the principal time with them, for their devotion; and if your *Evening Service* was performed, in the manner prescribed by the Church, which, I consider your attendance would occasion; how many of them would not the very novelty of such a service, induce to come with you, although they had never been within the walls of a Catholic Church before? It is remarkable how thronged *their* chapels are on those occasions, when their service is being performed: and what is it that brings them together? certainly not their Sermons, which, besides being unattractive for the charms of truth, are too commonly the inconsistent ramblings of uneducated men, who, in their discourse, administer more to the Anti-Catholic prejudices of their hearers, than instruct them in any definite principles either of Faith or Morality. It is, therefore, to the attraction which their Psalm-singing (such as it is) presents, that we are to attribute the assembling of their people in such numbers. And what is their drawling, melancholy, Psalm-singing, compared to the cheerful Chants of Catholic Service? chants, that are as grand in their simplicity, as they are venerable for the series of centuries through which they have been consecrated to the service of the Lord. In fact, *their* Music, in general, when compared with Catholic Music, is *no more* than vulgar talk compared to classic eloquence. If, therefore, that, which is so inferior, has sufficient attractions to congregate the people, what delight must not the Catholic Chants impart, which are acknowledged to be the most perfect models of Psalmody for plain chant, that have been ever yet composed; and especially when they are surrounded by the mystic charm of ceremonies and emblems, that, as it were, spiritualize the senses, and the understanding, and carry them to the very "throne of Him who made them."

The interest which the Holy Fathers, guided by the spirit of the Church, have ever manifested for this department of her *Public Service,* may be gathered from the following extract from a work published a few years ago in Rome. The learned Abbot St. Gall, whose words I am about to introduce here, was an Irishman, and died in the year 624, being then of the advanced age of ninety-five. I possess a copy of the manuscript alluded to in this work, but as several passages in it, do not pertain to my immediate object, I shall set down here, only those that suit my present purpose, and with them terminate these my observations on Psalmody.

The following is the extract alluded to from a Work entitled "SAGGIO STORICO TEORICO PRATICO, del canto Gregoriano o Romano del Padre D. PIETRO ALFIERI, Membro Onorario e Consigligere della Cougr, di S. Cecilia."—Rome, 1835.

EX COD. MSS. MONASTERII S. GALLI IN HELVETIIS.

Cista v. n. 89.

INSTITUTA PATRUM DE MODE PSALLENDI SIVE CANTANDI.

ANCTI Patres nostri antiqui docuerunt et instituerunt subditos suos, præcipientes eis hunc ritum modulandi servare, talemque formam cantandi sive psallendi in Choris suis tenere; per hanc asserentes et affirmantes Deo gratum esse, et placere sacrificium laudis nostræ; Angelis vero acceptabile et jucundum, omnibus hominibus intuentibus et audientibus delectabile et ædificatorum, generans devotionem et compunctionem, et suscitans animum ad indagandum Scripturarum intellectum, et erigens mentem ad contemplandum ea, quæ super se sunt, cælestia et divina.

Nam in Choris ubi plures magistri volunt esse, aliquis forsan propter religiositatem suam, alius propter prælationem, alius propter vocis sonoritatem, alius putans se aliquem esse, ut videatur et audiatur, et nullus istorum nec modum potest habere aut nescit, et forte nec scientiam habet. *Unde* necesse est, ut error oriatur, fomes discordiæ

FROM A MANUSCRIPT BOOK IN THE MONASTERY OF ST. GALL, IN SWITZERLAND.

Cista v. n. 89.

THE STATUTES OF THE FATHERS ON THE MANNER OF CHANTING OR SINGING.

OUR ancient holy Fathers have taught and instructed their subjects, commanding them to observe this ceremony of employing the human voice in the divine service, and to retain in their Choirs this form of singing and chanting; thus asserting and affirming, that the sacrifice of our praise is agreeable and pleasing to God, acceptable and joyful to the Angels, delightful and edifying to all men looking on and hearing, inspiring devotion and compunction, exciting a desire to seek after the understanding of the Scriptures, and elevating the mind to the contemplation of what is in itself celestial and divine.

Now, whereas in Choirs there are many who wish to be masters, one perhaps through religious caprice, another by reason of his rank, a third because of his power of voice, and others again thinking themselves of some importance wish to be heard and noticed, and yet none of them can observe method, or they may be ignorant of it, and perhaps possess no science. Hence it must

morum et vocum, et non solum ipsi inter se intus non bene æmulantes turbantur, verum etiam hi qui foris sunt, audientes scandalisantur; et ubi Deum deberunt laudare, potius ibi dijudicentur ad invicem mordere et certare. Quicunque ergo in Choro discordiam et errorem subministrat et nutrit, sive Prælatus sit an subditus, sciat se graviter delinquere in Deum et Angelos et homines, seu vera aut vana modulatione hoc faciat.

Huic nequitiæ obviantes, statuimus quæ subjungimus, et ea sollicite observanda mandamus.

1°. Syllabas, verba, metrum, in medio et in fine versus, id est, initium, medium et finem, simul incipiamus, et paritur dimittamus.

2do. Punctum æqualitur teneant omnes.

3°. In omni textu Lectionis, Psalmodiæ, vel Cantus, accentus sive concentus verborum (in quantum suppetit facultas) non negligatur; quia exinde permaxime redolet intellectus.

4to. Nullus ante alios aut post incipere in versu vel cantu, verba cantata reiterare, vel nimis discorditer festinare, præsumpsiori vel altiori, remissiori aut graviori, id est, sursum vel jusum, *tardiore* vel velociori voce, aut post alios diutius

follow that the Choir goes wrong, and discord in the voices and want of courtesy towards each other is fomented, and not only are they disturbed within themselves by this hidden and unworthy emulation, but also those who are not assisting in the Choir witness this and are scandalized; and in the very place where the Choristers should praise God, *there* they are considered to be quarrelling and contending amongst themselves. Whoever, therefore, he be, that occasions discord in the Choir, or sets them wrong, or foments this abuse, whether he be a Prelate, or a subject, let him know that he sins grievously against God, and Angels and men, whether his voice be good or bad.

To obviate this scandal, we resolve as follows, and anxiously command their observance.

1st. Let us commence and terminate at the same instant of time the syllables, words, and metre, in the middle and at the end of the verse; that is, let us commence, go through, and terminate, each verse altogether at the same instant of time.

2nd. Let all equally observe the stops.

3rd. In every sentence of the Lessons, of the Psalmody, or Cantus, let not the accent or pronunciation of the words (as much as possible) be neglected, because thereby the sense is so much preserved.

4th. Let no one presume to begin before or after the others, in a verse or chant; or to repeat the words that have been sung already; or to hurry on heedless of discord, with a more pompous or a louder voice, a careless or a deeper tone; in other

protrahere, vel punctum tenere præsumat. Una qualitate cantemus; simul pausemus semper auscultando.

5$^{to.}$ Quidquid agitur pro defunctis, totum flebili et remissiori debet fieri voce, ut nihil ibi resonent verba, nisi devotum mæronem et humilitatem.

6$^{to.}$ Jubilus vero dulci modulamine benediscretis neumis deponatur.

7$^{mo.}$ Omnem igitur Cantum sine Psalmodiam, si morose ac propere psallimus, semper cum facultate vocum et rotunde, suavi melodia peragamus.

8$^{to.}$ Si duo simul cantent, syllabas et pausam ad punctum æqualiter incipiant et finiant; et descendat vox inferiori fortior. Si autem impares sint voces et dissonæ, vilior mutetur, et sic parificentur.

9$^{o.}$ Solus quicquid cantet vel legat, mediocriter inchoet; et tali voce ut sine strepitu perficiat; et intellectui verba distribuat; ac neumata dulci diaphonia symphoniace terminet, ut ædificentur audientes.

10$^{mo.}$ Similiter observetur, cum Cantor imponit aliquid vel reincipit, seu quemcumque cantum pronunciat, chorus concordi melo subsequatur voce unanimi.

Hæc de gremio sanctorum Patrum collegimus,

words, let no one presume to sing higher or lower, slower or quicker than the rest, or to spin out the tone, or dwell upon a pause longer than others. Let us all sing on one key; let us pause together ever listening, (in order to keep time).

5th. When any part of the office for the Dead is performed, all should be gone through in a mournful and solemn voice, so that no sound be heard but that of devout grief and humility.

6th. The chant of Jubilee should terminate in sweet melody, observing well each note distinctly.

7th. In fine, we should go through every part of the Cantus and Psalmody, whether the style be solemn or brisk, always with roundness and power of voice, and in sweet melody.

8th. Should two chanters sing together, let them begin and terminate the syllables and pauses equally at the same instant of time; and let the stronger voice accommodate itself to the weaker. But if the voices be both unequal and discordant, let the worst be changed, and thus let the two be matched.

9th. Whoever sings a solo, or reads singly, let him commence in moderation, and continue on without confusion; let him so sing, or read, that he may be understood, let him terminate his notes with so sweet a clearness, that it shall resemble a symphony, that thus the hearers may be edified.

10th. In like manner be it observed, that when the chanter begins, or repeats anything, or whatever part of the Cantus he gives out, the chorus should follow in tuneful tone and in unison.

These principles (as to the manner of chanting

quorum quidam hunc modum cantandi ab angelis didicerunt; alii Spiritu Sancto rimante in cordibus eorum, per contemplationem perceperunt. Quam formam si diligenti studio imitari conamur, erimus et nos psallentes Hymnis et Canticis spiritualibus, cantantes Deo in cordibus nostris spiritu et mente.

Histrioneas voces, montanas, sine fœmineas, omnemque vocum falsitatem, jactantiam seu novitatem detestemur, et prohibeamus in choris nostris; quia plus redolent vanitatem et stultitiam quam religionem; et non decet inter spirituales homines hujusmodi voces in presentia Dei et Angelorum ejus in terra sancta Sanctorum. Tales enim qui ejusmodi voces habent, et carent modo naturali, quia nec aliquando exercitati alicujus instrumenti musicalis artificio, aptam flexibilitatem vocis non valent habere ad neumas. Ergo isti, cum sint incompositi moribus et voce, tamen sub obtentu Religionis præsumunt esse et videri Cantores et Rectores in Choris, cum non sciant, *nec scire velint;* propterea interdum subministrant discordiam et dissolutionem in Choris, et sustollunt cœteros: cum autem levitate nimia præcipitant Cantum, aut gravitate inepta syllabas fantur, ideoque nullo modoramine contenti, non percipiunt subtilem dulcedinem intellectus, et raro pervenient

the divine service) we have gathered from the bosom of the holy Fathers, some of whom have learned this mode of singing from Angels, while others have acquired it through the infusion of the Holy Ghost by means of contemplation. Which form should we with diligent study endeavour to imitate, we also shall be like unto them, chanting Hymns and spiritual Canticles, and singing unto God in our hearts, in mind, and spirit.

Theatrical voices, rustic, or effeminate voices, and all manner of falsetto, show-off, and novelty, let us detest and prohibit in our choirs; because such voices savour more of vanity and folly, than of religion, and are unbecoming spiritual men in the presence of God and his Angels in the holy place of the Saints. Persons having such voices, and who have not a natural capacity, and who never have been exercised (to sing) with the aid of any musical instrument, cannot therefore have a proper flexibility of voice, according to the notes. These people, therefore, being undisciplined in voice, and indecorous in manners, yet, under the pretext of Religion, presume to be, and to be recognized as Chanters and Leaders in Choirs, when they neither know how, *nor wish to know how,* (their office, as such, should be discharged;) they frequently create discord, and set every thing wrong in the Choirs, and excite others: at one time they hurry on the chant with considerable levity, at another time they pronounce the syllables with an unmeaning gravity; and, therefore, never content with moderation, they don't perceive the interior sweetness of understanding what they sing, and seldom arrive at the de-

ad delectationem virtutum, multo magis nunquam aspirant ad speculandum divina mysteria, et ad rimandum secreta cœlestia.

Nos igitur sic stemus in disciplina psallandi, ut secundum regulam B. Benedicti Patris nostri mens nostra concordet voci, cantantes et psallantes in conspectu Sanctæ Trinitatis et sanctorum Angelorum, compuncti corde cum tremore, et timore divino, devota mente, amore supernorum, spiritus ardore, intimo desiderio accensi, ut per verba quæ pangimus, ad cælestia elevati, cælites effecti, arcana contemplantes, suavi animo, pura anima, jocunda spiritus gravitate, concordi levitate, dulci melodia, nectareo jubilo, organica voce, et ineffabili lætitia jubilemus Deo Creatori nostro; ut tandem inter sanctos resuscitati, mereamur eum qui nos vocavit, in æterno gaudio tripudiantes, laudare; ubi vivit et regnat per omnia sæcula sæculorum." Amen.

lights of virtue, much less do they ever aspire to the contemplation of divine mysteries, or to meditate on heavenly secrets.

Let us therefore *so* observe the discipline of Psalmody, *that* according to the rule of holy Benedict our Father, the harmony of our interior may be in accordance with the tunefulness of the voice, singing and chanting in the sight of the Holy Trinity and of the holy Angels, with fear and compunction of hearts, in divine awe, with a devout mind, with a love for the things that are above, with an ardent spirit, inflamed with an interior desire (for God), that, elevated by the words we sing, we may be rendered like the celestial spirits, contemplating the secrets of heaven; that with a peaceful mind, with purity of soul, with joyful gravity of Spirit, in concordant sprightliness, in sweet melody, in transcendant jubilation, with a voice full and tuneful as an organ, and in unutterable joy, we may triumphantly sing to God our creator; that at length, raised up (on the last day) in company with the saints, we may deserve to praise Him, who called us (to his service) in the exultation of eternal joy, where He liveth and reigneth for ever and ever. Amen."

I remain, dear Brethren,
Your humble Servant
In Christ,
JONATHAN FURLONG.

ON

THE VESPERS;

OR

EVENING OFFICE OF THE CHURCH.

The Vespers commence by reciting the "Pater Noster," and "Ave Maria," that is, "Our Father," and "Hail Mary," in silence, and on bended knees. The presiding Clergyman then chants aloud the versicle, "Deus in adjutorium meum intende:" that is, "O God incline unto my aid," which is answered by the Organ-Choir chanting aloud the responsary; "Domine ad adjuvandum me festina:" That is "O Lord make haste to help me." The presiding Clergyman then chants the first part of the Doxology: "Gloria Patri et Filio, et Spiritui Sancto:" that is, "Glory be to the Father, and to the Son, and to the Holy Ghost:" which is answered by the Organ-Choir chanting the second part: "Sicut erat in principio, et nunc, et in sæcula sæculorum: Amen:" that is "As it was in the beginning, is now, and ever shall be, world without end. Amen." The presiding Clergyman then reads or chants the "Antiphon" to the first Psalm, after which the Organ entones the Melody to which the Psalm is to be chanted, and the Organ-Choir proceeds to chant the first verse; which, being finished, the second verse is chanted by such of the Faithful as have been duly instructed to sing the Vesper Tones *in a proper* manner. The third verse is then assumed by the

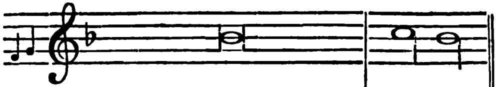
Organ and Organ-Choir, and the fourth by the Faithful as before; and so on alternately, until the end of the Psalm. After each Psalm the Doxology is repeated, the first part by the Choir, and the second part by the Faithful; or the reverse, according as the last verse of the Psalm may fall to the turn of either party. Then the "Antiphon" is resumed as before, by the presiding Clergyman, after which the Organ-Choir chants the "Antiphon" for the second Psalm, and then proceeds as before to entone and chant the second Psalm: and so on to the end of the Psalms.

There is a special Antiphon for each Psalm; and the Antiphons for every Festival are different; but as they do not belong to that part of the service which is chanted by the Faithful, for whom alone the present work is intended, it is deemed expedient to omit them altogether, in order not to render it too bulky.

The little Chapters and Hymns are also different on each Festival; and they are in like manner omitted, for the reason already stated.

THE PSALMS, FOR

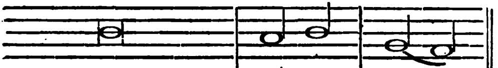
DIXIT DOMINUS.



I. Dixit Dominus Domino	me-o:
2. Donec ponam inimicos	tu-os:
III. Virgam virtutis tuæ emittet Dominus ex	Si-on:
4. Tecum principium in die virtutis tuæ,* in splendoribus sanc-	to-rum:
V. Dominus a Dextris	tu-is:
6. Juravit Dominus et non penitebit	e-um:
VII. Judicabit in nationibus,* implebit ru-	i-nas:
8. De torrente in via	bi-bet:
IX. Gloria Patri, et	Fi-lio:
10. Sicut erat in principio, et nunc et	sem-per:

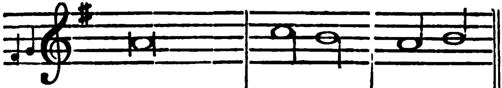
COMMON VESPERS ON SUNDAY.

PSALM 109. Eighth Tone.



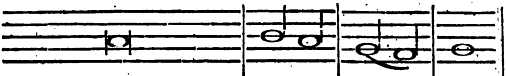
sede a	dex-tris	me-is.
scabellum	pe-dum	tuo-rum.
dominare in medio inimi-	co-rum	tuo-rum.
ex utero ante lu-	ci-ferum	ge-nui te.
confregit in die iræ	su-æ	re-ges.
tu es sacerdos in eternum secundum	or-dinem	Melchisedec.
conquassabit capita in	ter-ra	multo-rum.
propterea exul-	ta-bit	ca-put.
et Spiri-	tu-i	Sanc-to.
et in sæcula sæcu-	lo-rum.	A-men.

CONFITEBOR TIBI, DOMINE.



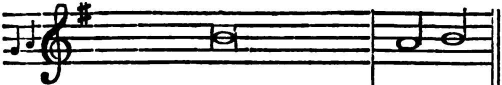
I. Confitebor tibi Domine, in toto	cor-de	me-o :
2. Magna	o-pera	Do-mini :
III. Confessio et magnificentia	o-pus	e-jus :
4. Memoriam fecit mirabilium suorum,* misericors et mise-	ra-tur	Do-minus :
V. Memor erit in sæculum testa-	men-ti	su-i :
6. Ut det illis heredi-	ta-tem	gen-tium :
VII. Fidelia omnia mandata ejus,* confirmata in	sæ-culum	sæ-culi :
8. Redemptionem misit	po-pulo	su-o :
IX. †Sanctum et terribile	no-men	e-jus:
10. Intellectus bonus omnibus faci-	en-tibus	e-um :
XI. Gloria	pa-tri	et Fi-lio :
12. Sicut erat in principio, et	nunc et	sem-per :

PSALM 110. Seventh Tone.



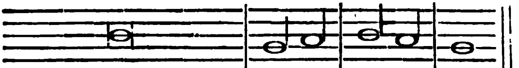
in consilio justorum et congre-	ga-ti-	o—	ne.
exquisita in omnes volun-	ta-tes	e—	jus.
et justitia ejus manet in	sæ-cu-lum	sæ—	culi.
escam dedit ti-	men-ti-	bus—	se.
virtutem operum suorum annunciabit	po-pulo	su—	o.
opera manuum ejus veritas	et ju-	di—	cium.
facta in veritate et	æ-qui-	ta—	te.
mandavit in œternum testa-	men-tum	su—	um.
initium sapientiæ	ti-mor	Do—	mini.
laudatio ejus manet in	sæ-culum	sæ—	culi.
et Spiri-	tu-i	Sanc—	to.
et in sæcula sæcu-	lo-rum.	A—	men.

BEATUS VIR.



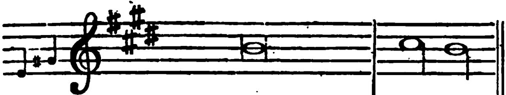
I. Beatus vir qui timet	Do-minum:
2. Potens in terra erit semen	e-jus:
III. Gloria et divitiæ in domo	e-jus:
4. Exortum est in tenebris lumen	rec-tis:
V. Jucundus homo qui miseretur et commodat* disponet sermones suos in ju-	di-cio:
6. In memoria æterna erit	jus-tus:
VII. Paratum cor ejus sperare in Domino,* confirmatum est cor	e-jus:
8. Dispersit dedit pauperibus,* justicia ejus manet in sæculum	sæ-culi:
IX. Peccator videbit et irascetur,* dentibus suis fremet et ta-,	bes-cet:
10. Gloria Patri, et	Fi-lio:
XI. Sicut erat in principio, et nunc et	sem-per:

PSALM 111. Sixth Tone.



in mandatis ejus	vo-let	ni—	mis.
generatio rectorum	be-ne-	dice—	tur.
et justitia ejus manet in	sæ-cu-lum	sæ—	culi.
misericors et mise-	ra-tor	et jus-	tus.
quia in æternum	non com-	mo-ve-	bitur.
ab auditione mala	non ti-	me—	bit.
non commovebitur donec despiciat ini-	mi-cos	su—	os.
cornu ejus exal-	ta-bitur	in glo-	ria.
desiderium pecca-	to-rum	peri—	bit.
et Spiri-	tu-i	Sa-nc-	to.
et in sæcula sæcu-	lo-rum.	A—	men.

LAUDATE, PUERI, DOMINUM.



I. Laudate pueri | Do-minum:

2. †Sit nomen Domini bene- | dic-tum:

III. A solis ortu usque ad oc- | ca-sum:

4. Excelsus super omnes gentes | Do-minus:

V. Quis sicut Dominus Deus
noster,* qui in altis | ha-bitat:

6. Suscitans a terra | in-opem:

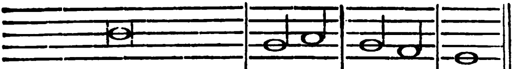
VII. Ut collocet eum cum prin- | ci-pibus:

8. Qui habitare facit sterilem in | do-mo:

IX. Gloria Patri, et | Fi-lio:

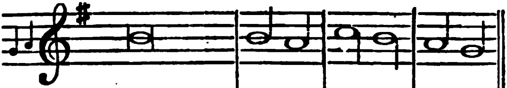
10. Sicut erat in principio, et nunc et | sem-per:

PSALM 112. Fifth Tone.



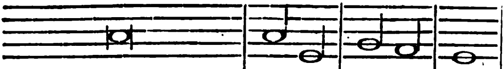
laudate	no-men	Do—	mini.
ex hoc nunc et	us-que in	sæ—	culum
laudabile	no-men	Do—	mini.
et super cœlos	glo-ria	e—	jus.
et humilia respicit in cœlo	et in	ter—	ra.
et de stercore	e-rigens	pau—	perem.
cum principibus	po-puli	su—	i.
matrem fili-	o-rum	læta-n-	tem.
et Spiri-	tu-i	Sa-nc-	to.
et in sæcula sæcu-	lo-rum.	A—	men.

IN EXITU ISRAEL, &c.



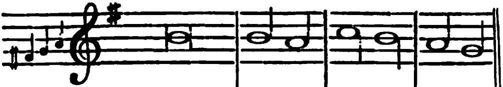
I. In exitu	Is-rael	de E-	gyp-to :
2. Facta est Judea	sanc-tifi-	ca-tio	e-jus :
III. Mare	v-i-	dit et	fu-git :
4. Montes exulta-	ve-runt	ut a-	ri-etes :
V. Quid est tibi	ma-re	quod fu-	gis-ti ?
6. Montes exul-	tas-tis	si-cut	ari-etes :
VII. A facie	Do-mini	mota est	ter-ra :
8. Qui convertit petram	in stag-	na a-	quarum:
IX. †Non nobis	Do-mi-ne	no-n	no-bis :
10. Super misericordia tua et	ve-ri-	ta-te	tu-a :
XI. Deus autem	nos—	ter in	cœ-lo :
12. Simulacrum gentium	ar-gen-	tum et	au-rum :
XIII. Os habent	e-t	non lo-	quentur:
14. Aures	ha-bent	et non	au-dient:
XV. *Manus* habent et *non* palpabunt,* *pedes* habent	et non	am-bu-	la-bunt :

PSALM 113. Irregular Tone.



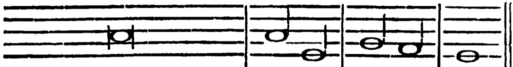
domus Jacob de	po-pulo	ba-r-	baro.
Israel	potes-tas	e—	jus.
Jordanis conversus	est re-	tro-r-	sum.
et colles sicut	ag-ni	o—	vium.
et tu Jordanis quia conversus	es re-	tro-r-	sum ?
et colles sicut	ag-ni	o—	vium.
a facie	De-i	Ja—	cob.
et rupem in	fon-tes	a-qua-	rum
sed nomini	tu-o	da glo-	riam.
ne quando dicant gentes ubi est	De-us	eo—	rum.
omnia quæcunque	vo-luit	fe—	cit.
opera	ma-nuum	ho—	mi-num.
oculos habent	et non	vi-de-	bunt.
Nares habent et	non o-	dora—	bunt.
non clamabunt in	gut-ture	su—	o.

IN EXITU ISRAEL, &c.



16. Similes illis	fi-ant	qui fa-ciunt	e-a:
XVII. Domus Israel	spera—	vit in	Do-mino:
18. Domus Aaron	spera—	vit in	Do-mino:
XIX. Qui timent Dominum	spera-ve-	runt in	Do-mino:
20. Dominus	me-mor	fu-it	nos-tri:
XXI. Bene-	dix-it	do-mui	Is-rael:
22. Benedixit omni-	bus qui	ti-ment	Do-mi-num:
XXIII. Adjiciat	Do-mi-nus	su—	per-vos:
24. Bene-	dic-ti	vos a	Do-mino:
XXV. Cœlum	cœ—	li......	Do-mino:
26. Non mortui	lau-da-	bunt te	Do-mine:
XXVII. Sed nos vivimus	be-ne-	di-cimus	Do-mino:
XXVIII. Gloria	Pa—	tri et	Fi-lio:
29 Sicut erat in principio,	e-t	nunc et	sem-per:

PSALM 113. Irregular Tone.



et omnes qui con-	fi-dunt	in e-	is.
adjutor eorum et pro-	tec-tor	eo-rum	est.
adjutor eorum et pro-	tec-tor	eo-rum	est.
adjutor eorum et pro-	tec-tor	co-rum	est.
et bene-	dix-it	no—	bis.
benedixit	do-mui	A-a-	ron.
pusillis	cum ma-	jo—	ribus.
super vos et super	fi-lios	ve-s-	tros.
qui fecit	cœ-lum	et ter-	ram.
terram autem dedit	fi-liis	ho—	mi- num.
neque omnes qui descen-	dunt in	in-fer-	num.
ex hoc nunc et	us-que	in sæ-	culum.
et Spiri-	tu-i	Sa-nc-	to.
et in sæcula sæcu-	lo-rum.	A—	men.

After the foregoing Psalms, or whatever other may be the Psalms for the Vespers of the day, the Priest reads, or chants, the "Little Chapter." When he terminates the "Little Chapter," the Organ-Choir, or the Faithful in the body of the Church, according to custom, chant the "Deo Gratias:" or "Thanks be to God:" after which the Hymn of the day is performed by the Organ Choir.

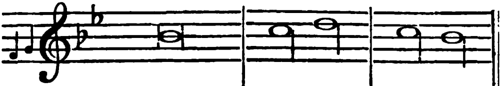
The Versicle is then chanted, or read *by the Priest;* the Responsary to which is chanted by the Organ-Choir. The Versicles and Responsaries differ on the various festivals; and as they are chanted *by the Priest* and the Organ-Choir, who are supposed to be provided with a proper arrangement of them, they are omitted here.

The Antiphon for the "Magnificat" is then chanted or read *by the Priest,* after which the Organ strikes out the "Magnificat," every alternate verse of which may be chanted by the Faithful; or the entire sung by the Choir, according to the custom of the place.

The "Magnificat," like the Psalms, may be chanted to any of the tones: therefore the tone to which it is here set, is selected for it, not because it is more appropriate than others, but in order to afford an example of the practical application of any of the Psalms or Canticles to any of the tones, and to each ending of the tones.

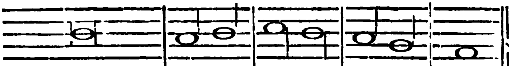
Majestically.

MAGNIFICAT.



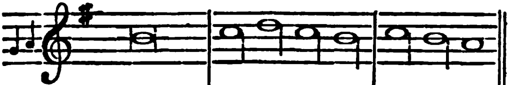
I. Ma-	g-ni-	—ficat:
2. Et exultavit Spi-	ri-tus	me-us:
III. Quia respexit humilitatem an-	cil-læ	su-æ:
4. Quia fecit mihi magna, qui	.... po-	tens est:
V. Et misericordia ejus a progenie	in pro-	ge-nies:
6. Fecit potentiam in bra-	chi-o	su-o:
VII. Deposuit potentes de	.... se-	—de:
8. Esurientes im-	ple-vit	bo-nis:
IX. Suscepit Israel pu-	e-rum	su-um:
10. Sicut locutus est ad pa-	—tres	nos-tros:
XI. Gloria Pa-	—tri	et Fi-lio:
12. Sicut erat in principio, et nu-	nc et	sem-per:

St. LUKE, i. 46, &c.



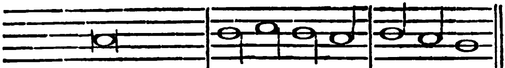
ani-	ma—	me—	a Do-	minum
in Deo	sa-lu-	ta—	ri me-	o.
ecce enim ex hoc beatam me dicent omnes	ge-ne-	ra—	ti-o-	nes.
et sanctum	no—	me-n	e—	jus.
ti-	… …	men-ti-	bus e-	um.
dispersit superbos	men-te	co-r-	dis su-	i.
et exal-	ta—	vi-t	hu—	miles.
et divites	di—	mi—	sit ina-	nes.
recordatus miseri-	cor-di-	æ …	su—	æ.
Abraham et semini	e—	ju-s	in sæ-	cula.
et	Spi-ri-	tu-i	Sa-nc-	to.
et in sæcula	sæ-cu-	lo—	rum. A-	men.

DE PROFUNDIS.



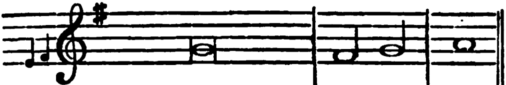
I.	De profundis clama-	vi ad te....	Do—mine:
2.	Fiant aures tu-	æ in-ten—	de--n--tes:
III.	Si iniquitates ob-	ser-va-be-ris	Do—mine:
4.	Quia apud te	pro-pi-ti-a-	ti-o est:
V.	Sustinuit anima mea	in ver-bo....	e—jus:
6.	A custodia matuti-	na us-que ad	no-c-tem:
VII.	Quia apud Dominum mi-	— se--ri —	co-r-dia:
8.	Et ip-	se re-di-met	I-s-rael:
IX.	Gloria Pa-	— tri e--t	Fi—lio:
10.	Sicut erat in principio, e-	..t nunc e-t	se-m-per:

PSALM 129.



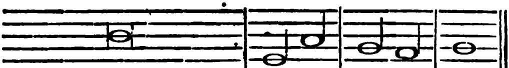
Domine exau-	di vo-ce—m	me—am.
in vocem depreca-	ti -- o -- ni -- s	me — æ.
Domine	quis sus - ti —	ne — bit.
et propter legem tuam susti-	nu - i te....	Do — mine.
speravit ani-	ma me - a in	Do — mino.
speret Is-	ra - el in....	Do — mino.
et copiosa a-	pud e-um re-	de- mp-tio.
ex omnibus ini-	qui-ta-ti-bus	e — jus.
et Spi-	— ri -- tu -- i	San - c - to.
et in sæcula sæ-	cu--lo--ru--m.	A — men.

MEMENTO DOMINE DAVID,



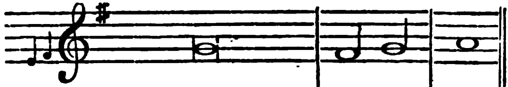
I. Memento Domine	Da—	vid :
2. Sicut juravit	Do—	mino :
III. Si introiero in tabernaculum domus	me—	æ :
4. Si dedero somnum oculis	me—	is :
V. Et requiem temporibus meis,* donec inveniam locum	Do—	mino :
6. Ecce audivimus eam in	E-phra-	ta :
VII. Introibimus in tabernaculum	e—	jus :
8. Surge Domine in requiem	tu—	am :
IX. Sacerdotes tui induantur jus-	ti—	tiam :
10. Propter David servum	tu—	um :
XI. Juravit Dominus David veritatem,* et non frustrabitur	e—	am :

PSALM 131.



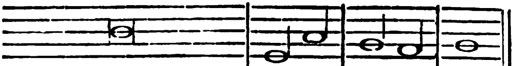
et omnis mansue-	tu dinis-	e—	jus.
votum vovit	De-o	Ja—	cob.
si ascendero in lectum	stra-ti	me—	i.
et palpebris meis dormi-	ta-ti-	o—	nem.
tabernaculum	De-o	Ja—	cob.
invenimus eam in	cam-pis	sil—	væ.
adorabimus in loco ubi steterunt	pe-des	e—	jus.
tu et arca sanctificati-	o-nis	tu—	æ.
et sancti tui	ex—	ul—	tent.
non avertas faciem	Chris-ti	tu—	i.
de fructu ventris tui ponam super	se-dem	tu—	am.

MEMENTO DOMINE DAVID,



12. Si custodierint filii tui testamentum	me—	um:
XIII. Et filii eorum usque in	sæ—	culum:
14. Quoniam elegit Dominus	Si—	on:
XV. Hæc requies mea in sæculum	sæ—	culi:
16. Viduam ejus benedicens bene-	di—	cam:
XVII. Sacerdotes ejus induam salu-	ta—	ri:
18. Illuc producam cornu	Da—	vid:
XIX. Inimicos ejus induam confusi-	o—	ne:
20. Gloria Patri, et	Fi—	lio:
XXI. Sicut erat in principio, et nunc et	se-m-	per:

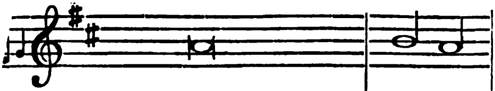
PSALM 131.



et testimonia mea hæc quæ do-	ce-bo	e—	os.
sedebunt super	se-dem	tu—	am.
elegit eam in habitati-	o-nem	si—	bi.
hic habitabo quoniam e-	le-gi	e—	am.
pauperes ejus satu-	ra-bo	pa—	nibus.
et sancti ejus exultatione	ex-ul-	ta—	bunt.
paravi lucernam	Chris-to	me—	o.
super ipsum autem efflorebit sanctifi-	ca-tio	me—	a.
et Spiri-	tu-i	Sa-nc-	to.
et in sæcula sæcu-	lo-rum.	A—	men.

ESPERS FOR THE FESTIVAL

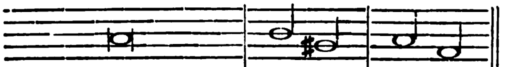
LÆTATUS SUM.



I. Lætatus sum in his quæ dicta sunt	mi-hi:
2. Stantes erant pedes	nos-tri:
III. Jerusalem quæ ædificatur ut	ci-vitas:
4. Illuc enim ascenderunt tribus, tribus	Do-mini:
V. Quia illic sederunt sedes in ju-	di-cio:
6. Rogate quæ ad pacem sunt Je-	ru-salem
VII. Fiat pax in virtute	tu-a
8. Propter fratres meos et proximos	me-o
IX. Propter domum Domini Dei	nos-t
10. Gloria Patri, et	Fi-l
XI. Sicut erat in principio, et nunc et	

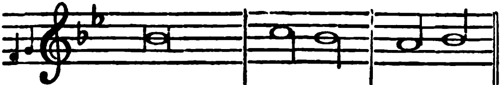
OF THE CIRCUMCISION.

PSALM 121. Fifth Tone, 2nd ending.



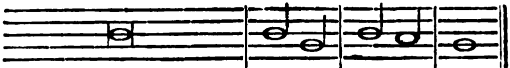
in domum	Do-mini	i - bimus.
in atriis	tu - is	Jeru-salem
cujus participatio ejus	in id	ip-sum.
testimonium Israel ad confitendum	no-mini	Do-mini.
sedes super	do-mum	Da - vid
et abundantia	dili-gen-	tibus te.
et abundantia in	tur-ribus	tu - is.
loquebar	pa - cem	de te.
quæsivi	bo - na	ti - bi.
et Spiri-	tu - i	Sanc-to.
et in sæcula sæcu-	lo-rum.	A—men.

NISI DOMINUS,



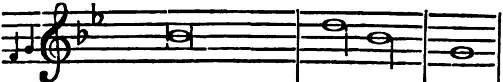
I. Nisi Dominus ædifi-	ca-verit	do-mum :
2. Nisi Dominus custodierit	ci-vi-	ta-tem :
III. Vanum est vobis ante	lu-cem	sur-gere :
4. Cum dederit dilectis	su-is	som-num :
V. Sicut sagittæ in ma-	nu po-	ten-tis :
6. Beatus vir qui implevit desiderium su-	um ex	ip-sis :
VII. Gloria Pa-	tri et	Fi-lio :
8. Sicut erat in principio, et	nunc et	sem-per :

PSALM 126 Third Tone.



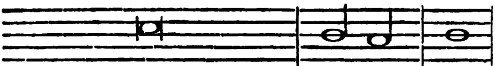
in vanum laboraverunt qui	æ-di-	ficant e-	am.
frustra vigilat qui	cus-to-	dit e-	am.
surgite postquam sederitis qui manducatis	pa-nem	do-lo-	ris.
ecce hæreditas Domini filii; merces	fruc-tus	ve-n-	tris.
ita filii	ex-cus-	so —	rum.
non confundetur cum loquetur inimicis	su-is	in por-	ta.
et Spiri-	tu-i	San-c-	to.
et in sæcula sæcu-	lo-rum.	A —	men.

LAUDA JERUSALEM,



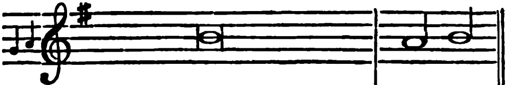
I. Lauda Jerusalem	Do-mi-	num :
2. Quoniam confortavit seras portarum	tu - a -	rum :
III. Qui posuit fines tu-	os pa-	cem :
4. Quia emittit eloquium suum	te - r-	ræ :
V Qui dat nivem si-	cut la-	nam :
6. Mittit crystallum suam sicut	buc-cel-	las :
VII. Emittet verbum suum et liquefaci-	et e-	a :
8. Qui annunciat verbum suum	Ja —	cob :
IX. Non fecit taliter omni na-	ti - o -	ni :
10. Gloria Patri, et	Fi-li-	o :
XI. Sicut erat in principio, et nunc	et sem-	per :

PSALM 147.



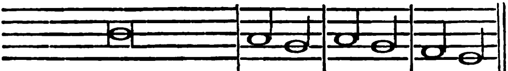
lauda deum tuum	Si —	on.
benedixit filiis tu-	is in	te.
et adipe frumenti	sa-tiat	te.
velociter currit ser-	mo e-	jus.
nebulam sicut cinerem	spa-r-	git.
ante faciem frigoris ejus quis sus-	ti-ne-	bit.
flabit Spiritus ejus et flu-	ent a-	quæ.
justitias et judicia sua	Is-ra-	el.
et judicia sua non manifesta-	vit e-	is.
et Spiritui	San-c-	to.
et in sæcula sæculorum.	A —	men

BEATI OMNES.



I. Beati omnes qui timent	Do-minum:
2. Labores manuum tuarum quia mandu-	ca-bis:
III. Uxor tua sicut vitis a-	bun-dans:
4. Filii tui sicut novellæ oli-	va-rum:
V. Ecce sic benedicetur	ho-mo:
6. Benedicat tibi Dominus ex	Si-on:
VII. Et videas filios filiorum tu-	o-rum:
8. Gloria Patri, et	Fi-lio:
IX. Sicut erat in principio, et nunc et	sem-per:

PSALM 127. First Tone, 2d ending.



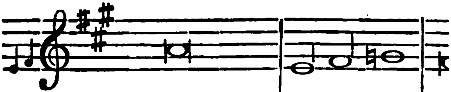
qui ambulant in	vi-is	e-ju-	—s.
beatus es et bene	ti-bi	e-ri-	—t.
in lateribus	do-mus	tu —	—æ.
in circuitu	men-sæ	tu —	—æ.
qui	ti-met	Do—	mi-num.
et videas bona Jerusalem omnibus di-	e-bus	vi-tæ	tu-æ.
pacem	su-per	I--s-	ra-el.
et Spiri-	tu-i	Sa—	nc-to.
et in sæcula sæcu-	lo-rum.	A—	men

COMMON VESPERS

FIRST VESPERS.

Dixit Dominus," and the other Psalms as on Sunday except the " In exitu Israel," instead of which is the

LAUDATE DOMINUM OMNES

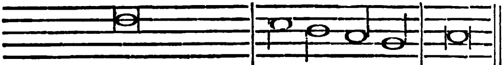


I. Laudate Dominum	om-nes gen-	te
2. Quoniam confirmata est super nos miseri-	cor-dia e-	ju
III. Gloria Pa-	tri et Fi-	li
4. Sicut erat in principio, et	nunc et sem-	p

FOR APOSTLES.

FIRST VESPERS.

PSALM 116. Webbe.



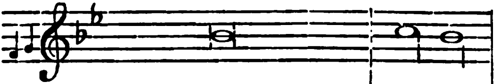
laudate eum	om-nes po—	puli.
et veritas Domini manet	in æ--te--r-	num.
et Spiri-	tu-i Sa-nc-	to.
et in sæcula sæcu-	lo-rum. A—	men.

COMMON VESPERS

SECOND VESPERS.

"Dixit Dominus," p. 26; "Laudate Pueri Dominum," p. 32; after which are the following.

CREDIDI PROPTER QUOD.

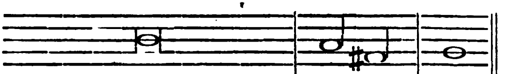


I. Credidi propter quod lo-	cu-tus sum:
2. Ego dixi in excessu	me-o:
III. Quid retribuam	Do-mino:
4. Calicem salutaris ac-	ci-piam:
V. Vota mea Domino reddam,* coram omni populo	e-jus:
6. O Domine,* quia ego servus	tu-us:
VII. Dirupisti vincula	me-a:
8. Vota mea Domino reddam in conspectu omnis populi	e-jus:
IX. Gloria Patri, et	Fi-lio:
10. Sicut erat in principio, et nunc et	sem-per:

FOR APOSTLES.

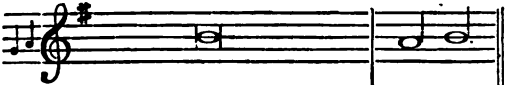
SECOND VESPERS.

PSALM 115. Second Tone.



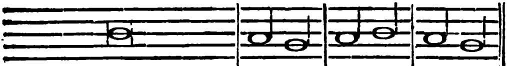
ego autem humiliatus sum	ni —	mis.
omnis homo	me-n	dax.
pro omnibus quæ retribuit	mi —	hi.
et nomen Domini invo-	ca —	bo.
pretiosa in conspectu Domini mors sanctorum	e —	jus.
ego servùs tuus et filius ancillæ	tu —	æ.
tibi sacrificabo hostiam laudis,* et nomen Domini invo-	ca —	bo.
in atriis domus Domini,* in medio tui Je-	ru-sa-	lem.
et Spiritui	Sa-nc-	to
et in sæcula sæculorum	A —	men.

IN CONVERTENDO DOMINUS,



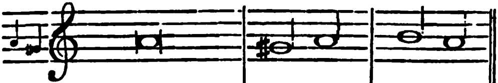
I. In convertendo Dominus captivitatem	Si-on:
2. Tunc repletum est gaudio os	nos-trum:
III. Tunc dicent inter	gen-tes:
4. Magnificavit Dominus facere no-	bis-cum:
V. Converte Domine captivitatem	nos-tram:
6. Qui seminant in	la-crymis:
VII. Euntes ibant et	fle-bant:
8. Venientes autem venient cum exultati-	o-ne:
IX. Gloria Patri, et	Fi-lio:
10. Sicut erat in principio, et nunc et	sem-per:

PSALM 125. First Tone.



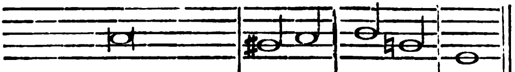
facti sumus	si-cut	con-so-	la - ti.
et lingua nostra	ex-ul-	ta-ti-	o-ne.
magnificavit Dominus	fa-cere	cum e-	— is.
facti	su-mus	læ-ta-	n-tes.
sicut	tor-rens	in Au-	s-tro.
in exul-	ta-ti-	o - ne	me-tent.
mittentes	se-mina	su —	— a.
portantes	ma-ni-	pulos su-	— os.
et Spiri-	tu - i	Sa —	nc-to.
et in sæcula	sæ-cu-	lo-rum.	A-men.

DOMINE PROBASTI ME,



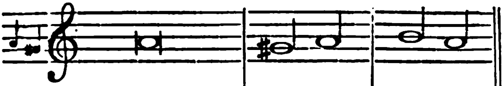
I. Domine probasti me et	cog-no-	vis-ti me:
2. Intellexisti cogitationes meas	de —	lon - ge:
III. Et omnes vias meas	præ-vi-	dis - ti:
4. Ecce Domine tu cognovisti omnia,* novissima	et an-	ti - qua:
V. Mirabilis facta est scientia	tu - a	ex me:
6 Quo ibo a Spi-	ri - tu	tu - o:
VII. Si ascendero in cœlum	tu il-	lic es:
8. Si sumpsero pennas meas	di —	lu-culo:
IX. Etenim illuc manus tua	de-du-	cet me:
10. Et dixi: forsitan tenebræ con-	cul-ca-	bunt me:

PSALM 138. Fourth Tone.



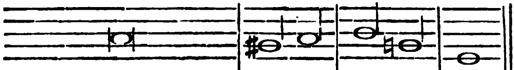
tu cognovisti sessionem meam et resurrecti-	o-nem.	me —	am.
semitam meam et funiculum meum	in-ves-	ti - gas-	ti.
quia non est sermo	in lin-	gua me-	a.
tu formasti me, et posuisti super	me ma-	num tu-	am.
confortata est et non	po-tero	ad e-	am.
et quo a facie	tu - a	fu —	giam.
si descendero in	in-fer-	num ad-	es.
et habitavero in	ex-tre-	mis ma-	ris.
et tenebit me	dex-tera	tu —	a.
et nox illuminatio mea	in deli-	ciis me-	is.

DOMINE PROBASTI ME,



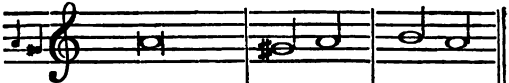
XI. Quia tenebræ non obscurabuntur a te,* et nox sicut dies il-	lu-mi-	na-bitur:
12. Quia tu possedisti	re-nes	me-os:
XIII. Confitebor tibi, quia terribiliter mag-	ni-fi-	ca-tus es:
14. Non est occultatum os meum a te,* quod fecisti	in oc-	cul-to:
XV. Imperfectum meum viderunt oculi tui,* et in libro tuo om-	nes scri-	ben-tur:
16. Mihi autem nimis honorificati sunt amici	tu-i	De-us:
XVII. Dinumerabo eos, et super arenam multi-	pli-ca-	bun-tur:
18. Si occideris Deus,	pec-ca-	to-res:

PSALM 138. Fourth Tone.



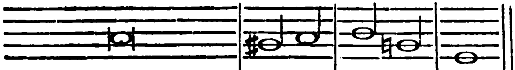
sicut tenebræ ejus ita	et lu-	men e-	jus.
suscepisti me de utero	ma—	tris me-	æ.
mirabilia opera tua, et anima mea	cog-nos-	cit ni-	mis.
et substantia mea in	inferi-ori-	bus ter-	ræ.
dies formabuntur et	ne-mo	in e -	is.
nimis confortatus est princi-	pa-tus	e - o -	rum.
exurrexti et	ad-huc	sum te-	cum.
viri sanguinum de-	cli-na-	te a	me.

DOMINE PROBASTI ME,



XIX. Quia dicitis in cogi-	ta - ti -	o - ne :
20. Nonne qui oderunt te Domi-	ne o -	de-ram :
XXI. Perfecto odio o-	de-ram	il - los :
22. Proba me Deus et scito	cor —	me-um :
XXIII. Et vide si via iniquita-	tis in	me est :
24. Gloria Pa-	tri, et	Fi - lio :
XXV Sicut erat in principio, et	nunc et	sem-per :

PSALM 138. Fourth Tone.



accipient in vanitate	civi-ta-	tes me-	as.
et super inimicos tuos	ta-be-	s - ce -	bam.
et inimici facti	su-nt	mi —	hi.
interroga me et cognosce	se-mitas	me —	as.
et deduc me in vi-	a æ-	te - r -	na.
et Spiri-	tu - i	Sa-nc-	to,
et in sæcula sæcu-	lo-rum.	A —	men.

THE BENEDICTION
OF
THE BLESSED SACRAMENT.

What we call the Benediction, is a devotion practised by the Church, in order to give adoration and thanksgiving to God for his infinite love, testified to us in the institution of the Blessed Sacrament; and to receive at the same time the Benediction, or Blessing of our Lord there present.

When the Blessed Sacrament is taken out of the tabernacle, and set up to be seen by the people, the Choir sings the *O Salutaris*.

After this is usually sung some psalm or pious metre, according to the discretion of the officiant. Then follows the *Tantum Ergo*, or latter part of the hymn of the Blessed Sacrament.

HYMN.—" *O Salutaris.*"

O Salutaris Hostia!	O! Victim of Salvation's cause!
Quæ cœli pandis ostium;	Who Heaven's gates hast open laid,
Bella premunt hostilia;	While overwhelm'd with hostile wars,
Da robur, fer auxilium.	Afford us strength, and grant us aid.
2.	2.
Uni trinoque Domino	To Great Jehovah, one and three
Sit sempiterna gloria;	Be everlasting glory given;
Qui vitam sine termino	A life of endless bliss may He
Nobis donet in patria. *Amen.*	Award us in the realms of Heaven. *Amen.*

HYMN.—" *Tantum Ergo.*"

Tantum ergo Sacramentum	To the sacred Host inclining
Veneremus cernui:	In adoring awe we bend,
Et antiquum documentum	Ancient forms their place resigning
Novo cedat ritui	Unto rites of nobler end;
Præstet Fides supplementum	Faith the senses dark refining.
Sensuum defectui.	Mysteries to comprehend.

2.	2.
, Genitoque,	Sire and Son all power possessing,
t jubilatio,	God ! to Thee all glory be,
onor, virtus quoque,	Might, salvation, honour, blessing,
benedicte :	Unto all eternity ;
ati ab utroque,	Holy Ghost from both progressing !
ar sit laudatio.	Equal glory be to Thee.
Amen.	*Amen.*
nem de cœlo præs- .	*V.* Thou hast given them bread from heaven. *Alleluia.*
nne delectamentum bentem.	*R.* Replenished with whatever is delicious. *Alleluia.*

Let us Pray.

! who in this wonderful Sacrament hast left us a
l of thy passion: grant us, we beseech Thee, so to
e the sacred mysteries of thy body and blood, as in
to be always sensible of the redemption Thou hast
d for us : who livest, &c.

HYMN FOR SUNDAYS.

eator optime,	Bless'd Maker of the radiant light,
ierum proferens,	Who from the darksome womb of night
iis lucis novæ,	Didst make the sun at nature's birth,
arans originem.	To show the beauteous face of earth.
2.	2.
e junctum vesperi	Who of the morn and ev'ning ray
cari præcipis ;	Didst measure light, and call it day ;
tetrum chaos,	Whilst sable night involves the spheres,
ces cum fletibus.	Vouchsafe to hear our prayers and tears.

3.	3.
Ne mens gravata crimine,	Lest our frail minds on creatures bent,
Vitæ sit exul munere,	Should hug its chains and banishment;
Dum nil perenne cogitat,	And whilst it thus supinely lies,
Seseque culpis illigat.	Forget to use its wings and rise.
4.	4.
Cœleste pulset ostium:	Let us at heaven for mercy knock,
Vitale tollat præmium	Let us the gates of life unlock;
Vitemus omne noxium:	Whate'er is evil let us fly,
Purgemus omne pessimum.	And punish past iniquity.
5.	5.
Præsta, Pater piissime!	Most clement Father! lend thine ear,
Patrique compar unice!	Co-equal Son! receive our prayer;
Cum Spiritu Paraclito,	O Holy Spirit! hear our cry,
Regnans per omne sæculum. *Amen.*	Who reign all three eternally. *Amen.*
V. Dirigatur Domine, oratio mea.	*V.* Let my prayer ascend, O Lord!
R. Sicut incensum in conspectu tuo.	*R.* Like incense in thy sight.

Anthem from the 1*st Sunday of Advent till the Purification.*

Alma Redemptoris mater! quæ pervia cœli
Porta manes, et stella maris, succurre cadenti.
Surgere qui curat populo; tu quæ genuisti,
Natura mirante, tuam sanctum genitorem.
Virgo priùs ac posteriùs! Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

From the first Vespers of Christmas-day, is said,

V. Post partum virgo inviolata permansisti.
R. Dei genitrix ! intercede pro nobis.

Anthem from the Purification till Maunday-Thursday.

Ave regina cœlorum !
Ave domina angelorum !
Salve radix, salve porta !
Ex qua mundo lux est orta.
Gaude virgo gloriosa !
Super omnes speciosa,
Vale ô valde, decora !
Et pro nobis Christum exora.

V. Dignare me, laudare te, virgo sacrata !
R. Da mihi virtutem contra hostes tuos.

Anthem from Holy Saturday till Trinity Eve.

Regina cœli lætare ! Alleluia.
Quia quem meruisti portare ; Alleluia.
Resurrexit sicut dixit. Alleluia.
Ora pro nobis Deum. Alleluia.

V. Gaude et lætare, Virgo Maria ! Alleluia.
R. Quia surrexit Dominus vere. Alleluia.

Anthem from Trinity Eve till Advent.

Salve Regina ! mater misericordiæ !—vita, dulcedo, et spes nostra, salve !
Ad te clamamus exules Filii Hevæ,
Ad te suspiramus gementes et flentes in hac lacrymarum valle.
Eia ergo, Advocata nostra ! illos tuos misericordes oculos ad nos converte.
Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.
O clemens ! O pia ! O dulcis virgo Maria !

V. Ora pro nobis sancta Dei genitrix !
R. Ut digni efficiamur promissionibus Christi.

REFERENCE TO THE PSALMS FOR VESPERS.

For Advent,—*Dixit Dominus*, p. 26; *Confitebor*, p. 28; *Beatus Vir*, p. 30; *Laudate Pueri*, p. 32; and *In exitu Israel*, p. 34.

The foregoing Psalms are common for all Sundays, when no festival intervenes.

For Christmas,—the three first Psalms as on Sundays; then the *De Profundis*, p 42; and *Memento Domine David*, p. 44.

For the Circumcision,—*Dixit Dominus*, p. 26; *Laudate Pueri*, p. 32; *Lætatus Sum*, p. 48; *Nisi Dominus*, p. 50; and *Lauda Jerusalem*, p. 52.

For the Epiphany,—the Psalms are the same as on Sunday, except the last, instead of which is, *Laudate Dominum*, p. 56.

For Sundays in Lent, and on Easter Sunday, Pentecost, and Trinity Sunday,—the Psalms are the Common of Sundays, p. 26.

For the Ascension,—the Psalms are as on Sundays, except the last, instead of which is, *Laudate Dominum*, p. 56.

For Corpus Christi,—*Dixit Dominus*, p. 26; *Confitebor*, p. 28; *Credidi*, p. 58; *Beati Omnes*, p. 54; and *Lauda Jerusalem*, p. 52.

For All Saints,—the Psalms are the same as on Sundays, except the last, instead of which is, *Laudate Dominum*, p. 56.

For Apostles,—1st Ves.—the Psalms are the same as on Sundays, except the last, instead of which is, *Laudate Dominum*, p. 56.

———— 2nd Ves.—*Dixit Dominus*, p. 26; *Laudate Pueri*, p. 32; *Credidi*, p. 58; *In Convertendo*, p. 60; and *Domine Probasti*, p. 62.

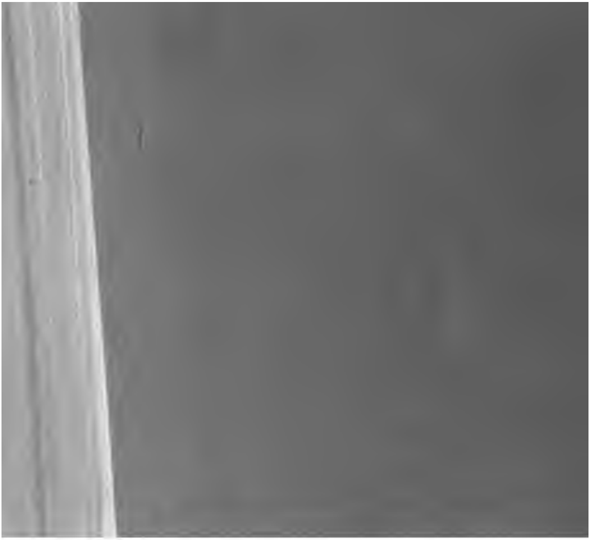
For Martyrs,—1st Ves.—the Psalms are the same as on Sundays, except the last, instead of which is, *Laudate Dominum*, p. 56.

———— 2nd Ves.—the Psalms are the same as on Sundays, except the last, instead of which is, *Credidi*, p. 58.

For Confessors,—1st Ves.—the Psalms are the same as on Sundays, except the last, instead of which is, *Laudate Dominum*, p. 56.

———— 2nd Ves.—the Psalms are the same as on Sundays, except the last, instead of which is, *Memento Domine*, p. 44.

For Virgins,—*Dixit* Dominus, p. 26; *Laudate Pueri*, p. 32; *Lætatus Sum*, p. 48; Nisi Dominus, p. 50; and Lauda *Jerusalem*, p. 52.



AUG 25 1930